

# The vvhole

Summe of Christian Religion,  
*giuen forth by two seuerall*

Methodes or Formes : the one higher, for  
the better learned, the other applied to  
*the capacitie of the common multitude,*  
and meete for all : yet both of them  
such, as in some respect do knit  
them selues together

*Ex libris* in one

By EDMUND BUNNE

Bachelor of Diuinitie.

It is God that commaunded the light to shine out of  
darkenes. Who also hath shined in our heartes, to  
giue forth the light of the knowledge of the glory of  
God, in the face of Iesus Christ.

See thou (therfore) that thou haue a pattern of sound  
doctrine : that thou maist alwayes be ready, to giue  
an answer to euery man, that asketh thee a reason  
of the hope that is in thee.

2. Cor. 4. a. 6. - 2. Tim. 1. c. 13. - 1. Pet. 3. c. 15.

Imprinted at London by

Thomas Purfoote, for Lucas Harison

and George Bishop, dwelling in

Paules Churchyarde.

1576.

1727  
1670  
149





TO THE MOST  
Reuerende Father in

God, his very good Lorde and

*Master, Edmund, by the pro-*

*vidence of God Archbishop*

*of Caunterbury, Primate*

*of all England, and*

*Metropolitane.*



Ince the tyme

THAT IT HATH PLEA-  
sed the goodnesse of  
God, that in our dayes  
Religion or the Faith of

Chrutte shoulde be deliuered from the  
chaines of darkenes, and come forth a-  
gaine with her wonted glorie, many of  
the learned & godly disposed haue done  
their endeouour, to make so plaine a way  
as they could, to bring the same to the  
knowledge of others. whose endeouour  
and godly purpose althoughe I gladly  
graunt to be such, as is to be of all men  
not only receaued, but also with all due-  
tifull reuerence imbraced: yet for the  
truthes sake muste I needes adde thus

\*.ij.

much



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much therunto, that although diuers of  
thē haue done very well, yet none hath  
so absolutely performed the same in all  
respectets; but that others also may  
thinke of helping it forward; & put to  
their hād to do what they can. Not that  
hereby I charge any of thē with error in  
some points of their doctrine: but only  
that I finde not in then so good a Me-  
thode or maner of teaching, as on the  
behalfe of all beginners were generally  
of vs all to be wished. And although I  
may seeme, in the iudgement of some,  
to make this complaint without any  
cause: yet haue I the warrant of myne  
owne cōscience, both that there is cause  
vrgēt inough; & that the cōplaint ought  
rather to be made on the behalfe of the  
truth, thē to be suppressed in some pri-  
uate respect. Of this am I sure, that so  
lōg as we tye our selues to the very steps  
or footings of others, neither can we vse  
the fredome of our owne pace, neyther  
do we admit the benefit of a better way.

Vpon which occasion, as I haue bene  
a while since perswaded, that I could  
not better bestow my labour, to the vse  
of

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of those that wold gladly haue a ground  
of religiō, then if I should both contract  
& interpret the institutiōs of M. Cal-  
uine (who in my minde hath come ne-  
rest to his purpose: sauing only that he  
is partly to long, but especially to hard  
for a beginner); & thervpō set in hande  
with the worke, & accōplished the same  
so well as I coulde: so haue I since that  
time, vpon further aduice of that mat-  
ter, me selfe cōtrined the Summe of all  
religiō (so far as it hath pleased God to  
prosper the same in my handes) much  
shorter, & playner in my opiniō, thē the  
other by any meanes might haue bene  
brought vnto, following the order that  
he hath left vs. and because the methods  
or formes of compacting religion to-  
gether that yet are forth, are not (as I  
take it) come to that perfectiō that were  
to be wished: therefore haue I streightly  
followed none that yet is extant; but  
coasted ouer to the aūciēt high way, so  
nere as I could. æsterning religiō so pre-  
cious a thing, that no mā cā bestow his  
labor better, thē by adorning it so much  
as he can; and by making it plaine vnto  
\* .iij. others



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others : whether he shall doo it by the leuell of those that haue written before him, or by some other way of his owne ; so long as in substaunce he neuer swarueeth from the auncient truth.

The misliking that I haue of those other Methodes that yet are geuen forth, is not so absolute as some may take it : and, in effecte, is no more but this. Of Methodes we haue two principall sorts. The first is the same vvhich goeth by the order of the Catechisme : the other, that which the learned do (for the most part) follow, in their Institutions or common places of Christian religion. That kinde of Method that followeth the order of the Catechisme, doth in deede disclose vnto all, after their maner, what is ment by the ten Commaundementes by the articles of the Fayth, and by the Lordes prayer: and by occasion therof, doth also discourse of all Religion, in suche sorte as occasion there is offered. But seeing that the matter of these doth very muche mingle together, the treatise that shal go by their leuell, must needs come short of a perfect Method.

Neuer-

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Neuerthelesse, they doo very well geue  
foorth the true sense of the chiefest  
points: and because these three things  
before recited are in a maner the onely  
bookes of the common people, they are  
no doubt in that respect to singular vse,  
for that they open those things vnto  
them. That which the learned do com-  
monly follow in their Institutions and  
common places, doth come much nerer  
to the nature of a iust method; but yet  
doth not fully attaine therunto, so farre  
as I am able to iudge: many of the dis-  
coursing but of particulars, not suffici-  
ently tyed together; and the others fol-  
lowing so much the receiued order, that  
they also do not aptly ynough sort eue-  
ry mēbre to his propre place. examples  
vherof I could geue ynovv, but that so  
doing I might be tedious. my conclusiō  
therefore shalbe this, that although both  
these sorts are to very good purpose, &  
doo very vvell disclose vnto vs the very  
substaūce of Religiō: yet for the Method  
or maner of deliuering the same; they  
haue yet so farre missed the marke that  
they shot at, that there is rowme for o-

\*.iiij.

thers



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to sticke betwixt them & the marke, who  
soever cā hit it. & although it be an easier  
matter to find that there is winning, thē to  
shed those that are gone before: yet what  
should let, but that euery one may do his  
deuour, howsoever it shall fall out in the  
ende.

As for me self, although I know my skil  
& iudgmēt to be but meane; yet me think  
I haue espied a couple of wayes, whereby  
religiō might be geuen forth some what  
more orderly thē yet it is. And because it  
hath pleased god to bring the same to  
my knowledge, I thought it my duty to  
impart the same vnto others, not onely  
that I be not found, to haue hiddē my talēt:  
but also to thende, that such as God shall  
better furnish, may put to their handes  
and helpe it forward.

The former of those is somewhat higher,  
& such as doth not easily come vnder the  
capacitie of the common sort: for that  
throughout the whole discours, it doth e-  
uer set by mā, & gathereth all, whatsoever  
is done, & the glory thereof only to God.  
which kinde of teaching, though to vs it  
be harder, yet is it (in respect of the cause  
it selfe) a great deale more naturall, and

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hath his varrant in the vvorde of God.

The other is of an easier kind, & passeth after the same maner, that the holy ghost we see doth vse, when he submitteth his speach vnto vs, & applieth his talk to our capacitie: euer directing the talke vnto man, & making him as it were an agent in all those matters that belong therunto. which kind of teaching the common sort do accompt more meete for them.

Howbeit in my mind it is much better to haue both together, the to haue either apart by it selte. First because the nature of the cause is such, as that either of them doth ofte giue a very good supply to the other: & ech of the so linketh with other, that they cannot wel be parted a sunder. Then also, because al men are not always beginners, but many pressing on to further perfection. some coueting no more but to crepe below: others desiring to get somewhat higher. some hauing so weake a sight, that the sunne best liketh the, when clouds intercept the brightnes therof: others longing to haue those clouds break, and to enioy al the whole brightnes, that the sunne is able to yeld the. which two no  
doubt



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doubt were the very causes, that the holy Ghost hath so tempered his speach, that each of these may euer haue whereon to feede.

In which respect, thus much I haue to desire of both, that eyther of the taking what is their owne, or prepared for them, they content them selues that others also may haue their portion. Those that are stronger, and able to walke the harder way, may so bestow the selues if they list. But yet in the midste of their strength, let them remember, that some others are weake: and so not be greeued, that the weake also haue to serue their turne. So on the other side, the weake must know, that others are strong. yf them selues may haue vwhat is meete for them, they may not repine, that others haue a lesson beyonde them. Let euery one take his owne to him selfe: the rest let him gladly leaue vnto others. Let God be good and gracious to all: let him prouide aswell for the one, as for the other, let him sojourne on the earth, vvith those that are not able yet to rise higher: and let him take vp those vvith him, whom his vvif-  
dome

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done hath framed mee therevnto.

These causes therefore mouing, I haue thought good to couple these two methodes together, to set them abroad, and to present your Grace therevith. and, if it please you, the one for your fare-well from the See of Yorke: the other, I say not, so much to the welcome vnto the other (let those doo that, that haue gayned thereby) as that, although your Grace be nowe remoued from vs of this your former prouince of Yorke, not only in person, but also from the peculiar charge therof: yet that your Grace vould euer be ready (as vve nothing doubt but you wil) to doo vs good as occasion shall serue. How good opportunities your Grace hath to do good vnto many, as others do very gladly behold them; so your selfe also may so farre vnfolde them before your eyes, as best may encourage you euer to take the aduantage of them. First how much God hath done for you, and vwhat good giftes he hath layde vp in you, to the vse of his Church heere with vs, it is a thing better knowne, then that it needeth any re-  
porte



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porte of me. But this may I say, that her Maiestie that occupieth the place of God next vnder him in these her dominions, hath not bene behinde in clothing with honour these good and commendable graces of God: aduauncing you to so high estate, that vsing the oportunitie therof, your Grace may doo very much good, not only wher your proper charge lyeth, but also throughout the vvhole Realme. The fauour of the people (generally of the better sorte) so embraceth the same, that whence your G. departure is made, thence do we heare cōplaynts of losse: whither the aduauntage is fallen, there do we see tokens of ioy, & a countenance of a gayne obtained. These are no small helpes of dooing much good. when wisdom & zeale are both at home to order and gouerne all things aright; whom the authoritie and fauour of the Prince doth so vvell accompanie & commend vnto others; to whom the people are so well affected, that they gladly like of, and imbrace his dooings: that man may doo much; and is well encouraged, not to spare for any paynes to be

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be doing good: and as on the one side it would be offensive to the iustice of god, and therewithall prouoke ouer greuous a vengeance, to ouerslip suche oportunities, when as the Church so much doth neede, that they should be taken: so on the other side, it is a thing so welcome vnto him, to see all his talents put to such vse, especially when the case doth more specially so require, that he crowneth the same vvith euerlasting peace.

God be thanked, that we haue the Gospell among vs, so well as we haue it: and I pray God we may long enioy it. Neuerthelesse, whosoever examineth the matter more narrowly, me think, he may finde, that the Scepter of Christes kingdome, is not so aduanced among vs as were expedient: but rather in some thinges caused to stoupe, and restrayned more, then is seemely for the maiestie of it. Religion vvith vs (I feare) may be in case of that plante, that for a while hauing harboured Ionas, was strooke to the hart with so naughtie a worme, that quickly it withered, & left him again  
to



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to the heate of the sunne. Sure I am, that there is vvorke ynough to be done, to occupie all. Let those therefore that sit at the sterne, take heede least if nowe vvhyle they drawe to the Rockes, they correct not their course, it be ere long to late for them to wish they had done it.

God continue and increase his grace towards you: geue you eyes, euer to see what is to be done; strength, and readines, to performe the same: now to repayre the ruines of Zion, and at length to rest in heavenly Ierusalem.

*Your Graces most humble  
seruant in Christe Ed-  
munde Bunny.*

# The Preface to the Reader.



Having already made declaration of my purpose and meaning in setting forth these two Summes of Christian Religion (as appeareth in the Preface that goeth befoze) I shal not neede; gentle Reader, to recite any part thereof agayne vnto thee. Neuerthelesse some thinges there are, wherein it shal not be amisse, to direct my penne a little to thee.

First of all therefore I nothing doubt, but that some there will be, that wil hardly like, that Religion shoulde be geuen forth after the maner of these two Methodes. Because the former doth so precisely put by man for any agent in those matters, and gathereth the whole glozy of all onely to God: the other, lying within the bounds of the ten-Commandmentes, will seeme vnto them to be no more but only some parte, in no wise the whole by any good order. Thou therefore per-  
haps



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haps wilt loke, that I should ioyne hereto  
vnto some defence of my dooing. and in  
deede I do not denie, but that, not onely  
the eyes of the common multitude do as  
yet remayne so dazeled, that they are not  
able to perceine either of these very plain-  
ly; but also, that certayne hostile mindes  
cannot in any wise be content to yeelde to  
the former of them, or, in these matters of  
spiritual glory, that they shuld haue none,  
and God should haue all. Howbeit, be-  
cause I will not be tedious to thee, I will  
holde of my hande from that kinde of la-  
bour, and say no more but this only: that  
whensoeuer it shall please God to open  
the eyes of the one, and to kill the cankre  
of pride in the hart of the other, then shal  
they also playnly perceyue, that they haue  
here no cause of misliking. Tyl that time,  
we leese but our labour, if we looke that  
the blinde should see; or that the proude  
should freely geue all glory to God.

An other thing, wherein I thought it  
somewhat needeful to content thy minde,  
is to preuent a doubt, that otherwise might  
happily arise vnto thee. For I think thou  
wilt loke, that I should haue furnished  
my

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my Margent with so conuenient a number of Scriptures, as were sufficient to confirme the truth that is heere set down: as it is the maner of many to do. as touching which matter, thus much I say, that I do accompt such dealing, then especially to be needefull, when we deliuer suche poyntes of doctrine, as are hardly receyued of euery one. For who seeketh proofe in a matter that is apparant inough? Seeing therfore that in these two treatises I write no newe thing, but onely gather to an other Method such things as others haue already sufficiently proued; and are nowe (almost) of all men receyued, that haue a good will and loue to the trueth: I wote not, howe I might haue giuen an accompt vnto God, if eyther nowe I had bestowed my time therein, when I haue other more needefull busines; or should haue kept in this that I haue done, vntill leysure mighte haue serued to haue done the other. Neuerthelesse, my purpose is, if it shall please God to geue me strength and oportunitie therevnto, and if none other shall well preuent me, not onely to bestowe some vsuall number of quotations



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On it: but to geene the attempt, to reduce  
the whole scriptures therevnto, & the ef-  
fect of euery membe therof to some part  
of it, that so it may be a more profitable  
method to those that shall studie it more  
exactly. But as I am not able as yet to do  
it (especially tyll I haue gotte some other  
things out of mine hãds) because I know  
the worke will grow to a great labour, &  
require us small quantity of time therevnto:  
so I do not thinke it best in any other  
respect, to be so hastie for that matter: that  
so I may win a further tyme of delibera-  
tion of the methode it selfe. trusting that  
time, and the help of others, shall at lēgth  
bring it to better perfection: and so make  
it meet to be furnished with quotations.  
In the meane season, sith now I haue not  
opportunitie to doe it as I woulde, or to  
mine owne cōtentatiō, I can be very well  
content altogether to hold off my hands  
from it. yf any others to their priuate vs  
shall in their reading, sort the scriptures  
& other good authors therevnto, on their  
behalfe, & to their encouragement, thus  
much will I not sicke to say, that, vnlesse  
I be farre deceiued, their paynes shall

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returne with so happy encrease, that neyther shall they euer repent them of it, nor easily finde, howe they might otherwise haue bestowed their labour to muche better purpose. And whensoever a student shall find any part of al scripture, or of any other good authoꝝ, or any example or testimonie of others, that can not aptly be reduced, to some parte of this method, then let him be sure of one of these two, that eyther the methode is vnperfect, or els him selfe doth not vnderstande it. whiche sorting of the Scriptures herunto, will also be a very good way to perfect the method. For so sone as we light on any place, y<sup>e</sup> we can not perceaue to come within the cōpasse of it, then finding out where it ought to be, we may be bolde to conclude, that in that place it is vnperfect. But so farre as me selfe can yet see, I am not aduised of any parte of scripture, that may not very aptly be reduced to some parte or other of this method. Neither coulde I content me selfe with it, tyll I had brought it to that order. And therfore to speake something more directly of the vse of it, I trust that the vse



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therof may be double. wherof the first is  
vniuersall, or comon to all that haue not  
yet attained to sufficiēt knowledge of the  
Christian faith. And that is this; to geue  
thē a generall sight of all religion, & to lay  
in them the foundation of it. For my hope  
is, that whosoener shall well digest these  
two little bookes (a thing we may see of  
no great labour) he, by the helpe thereof  
may be so well grounded in Christian re-  
ligion, that there cannot lightly be moued  
a point of any great importance, but that  
he shalbe able to goe to the truth thereof  
and to see the place whence it doth arise  
to the better confirmation of his iudge-  
ment therein: as also it shall ease a good  
part of y<sup>e</sup> paines in reading y<sup>e</sup> holy scrip-  
tures, y<sup>e</sup> otherwise would be found there-  
in, whosoener shall first be grounded in y<sup>e</sup>  
whole body of religion, eyther by these, or  
by any other to the like effecte. The other  
vse hereof is more speciall: but suche as is  
of good importaunce. It doth apperteine  
to all those, that specillay shall geue them-  
selues to y<sup>e</sup> study of Diuinitie. For who-  
soener shal so do, they shal finde it a thing  
very nedefull, not onely to haue a note  
booke,

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booke, whereinto they may gather the  
floure of their reading, and the titles ther  
of prescribed vnto them: but also to haue  
those titles so to be deuised & disposed, as  
may be aptest to cōprehend the thing that  
they seeke. and therfore many haue labou  
red to gratifie studentes in this behalfe: &  
in that respect haue deserved very well of  
thē. As touching which matter, I for my  
part do not see, how a student of Diuini  
tie might better furnishe his note-booke  
with titles, then to set downe the mēbers  
hereof in order as they followe: doing the  
same with aduise ment in choyce, and lea  
uing to euery one such as a proportion of  
space, as he shall gesse y<sup>e</sup> matter will nede.  
No matter of difficultie (to speake of) to  
suche as know what a note-booke mea  
neth. And my trust is, y<sup>e</sup> there are not ma  
ny matters of importaunce, not only, not  
in the Scriptures, but also, not in the doc  
tors, or in other good writers, appertei  
ning to the substance of religio, that may  
not aptly and naturally be referred to  
some suche title as is contained in these  
two bookes.

For the better accomplishment of this



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matter, as also for the better prouocation  
of al others to search out the sense of these  
litle books, I haue annexed hercvnto such  
a demonstratiō therof & so liuely a repre-  
sentation to the eye of y<sup>e</sup> principal parts, &  
of euery particular point cōteined therein,  
as I was able to deuise in so smal a tome,  
expressing y<sup>e</sup> former booke vnder y<sup>e</sup> forme  
of a tree roote; and the latter by a couple  
of other trees. The former haue I made  
the roote, for that it is by nature the very  
grouūd worke of the other: as may appeare  
in the opening of the firste commaun-  
dement. In whiche Roote euery prin-  
cipall Master-Roote doeth expresse the  
chiese and principall partes of the whole  
discourse: as also the lesser doo betoken  
inferiour members, euen to the laste and  
leaste of all. And as for the Trees, my  
meaning is this. the one of them represen-  
teth such thinges as are forbidden by the  
cōmaundements, & therefore is called the  
tre of death: the other, such thinges as they  
require, and therefore is called the tre of  
lyfe. The roote aforesaide, diuersly taken,  
is roote vnto both. For the ignorance of  
those

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those things y<sup>e</sup> it conteineth, is roote vnto the tree of death: and the knowledge of them, the roote vnto the tree of lyfe. And therfore haue I somewhat bared y<sup>e</sup> rootes of both these trees: y<sup>e</sup> (so far as y<sup>e</sup> discourse th<sup>e</sup>rof both lead) euery one may see it to be the selfe same roote, y<sup>e</sup> before is described. This also I haue provided both in the roote, and in the trees, that there be neither mo<sup>r</sup>, nor fewe diuisions, or brannches of any, then there are seuerall partes or members in the discourses that belong ther vnto: nor otherwise growing or issuing forth, thou the diuisions or members of these discourses doe arise one vpon another. As it shalbe an easy matter for those to espie, that will conferre them and the booke together: so that euer they remembre to kepe this order, (which I haue continually obserued) to beginne at their lefte hande in all Diuisions, and to go to the right.

which that they may the better finde out, I haue not only lefte my trees without eyther fruite or leaues (as in deede the tree of lyfe hath seldome any store of fruite among vs: & then why should not the tree



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of death be so much the rather spoyled of this: that so the Branches them selues may better appeare how many they are & how they arise: but also haue added certen letters both to the Roote, and to y<sup>e</sup> Trees to bring y<sup>e</sup> demonstration & the bookes together. that so, not onely those that will more diligently study religion, may soner espie what titles to chuse: but all others also, that will but read these bookes with aduisement, may better perceiue, what pointes religion geneth forth vnto the to be considered. But herewithall must they know, that this demonstration doth not extend to the Preface, conclusion, or marginall notes in eyther of the bookes: nor to those things y<sup>e</sup> in the text are added to the second, third, fourth, & fiftt commandments, in y<sup>e</sup> latter booke. Otherwise there is not (to my remembrance) any one member of eyther of these bookes, that hath not his proper demonstration, either in y<sup>e</sup> roote, or in one of y<sup>e</sup> Trees: and that in such sort, as I trust will be welcome to the diligent reader, for the light y<sup>e</sup> it doth carie with it. As also I dare be bold to say thus muche, that if any of those that loue imbodering

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oz nedle worke, shall thinke good to boꝝ-  
cōw their flowers oz Braunches hence,  
sure I am that the best of vs all may here  
haue inow, to put in napkins to wipe our  
noses.

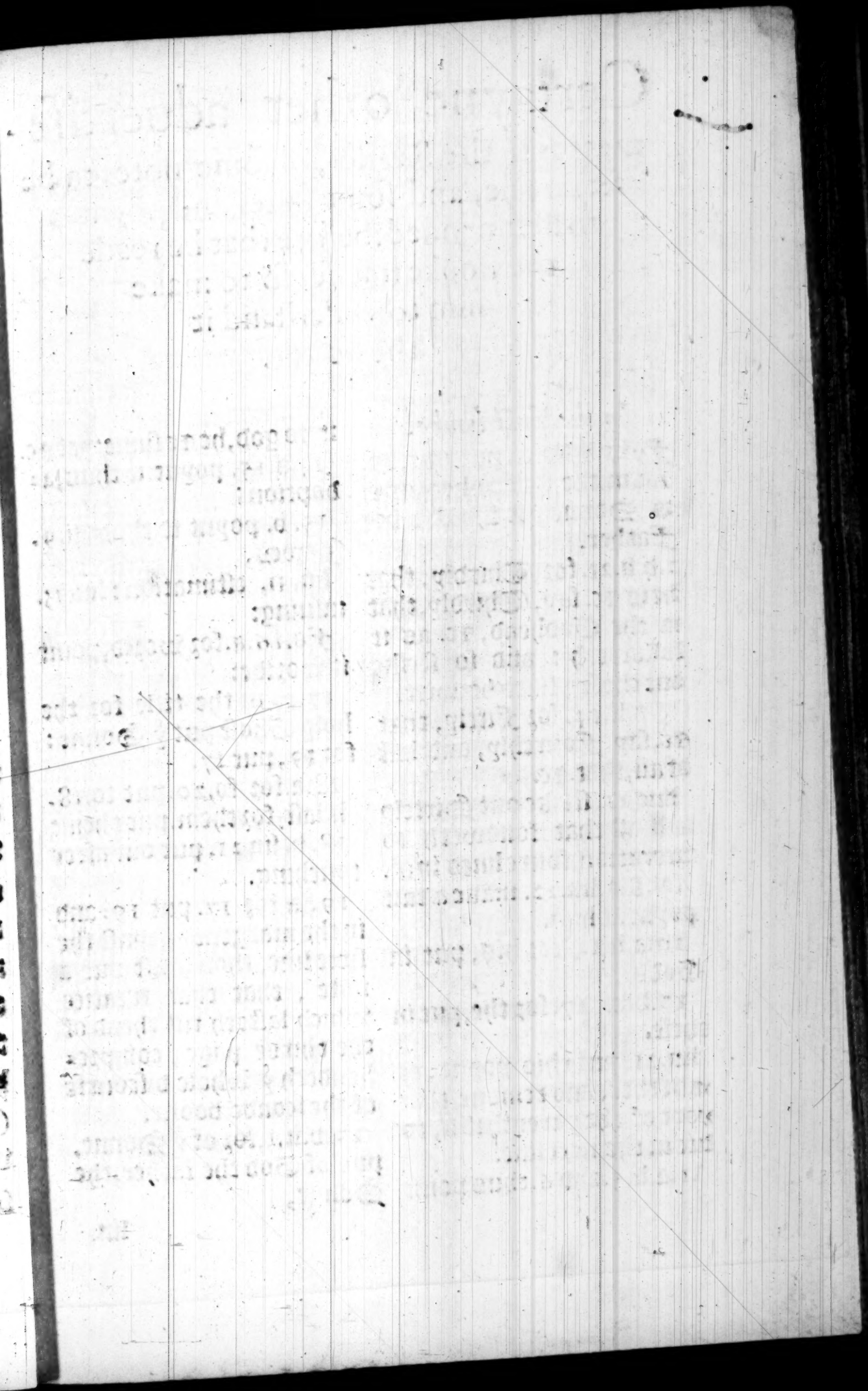
As for the songes that are set here vnto, they doe so resemble y<sup>e</sup> matter it selfe, that euery one may see my meaning therein. The former of them is made vpon y<sup>e</sup> song of the Angell that brought y<sup>e</sup> shepheardes word of y<sup>e</sup> birth of Christe, geuing y<sup>e</sup> glozy of that our redēptiō only to God: a thing that cometh very neere to the argumēt of the former booke. The other goeth vpon the sense of y<sup>e</sup> ten-cōmaūdements, & doth more pretisely couprehend the effect of y<sup>e</sup> whole latter booke: teaching the way that we should walke. Seing therfore y<sup>e</sup> some- tymes we are naturally bent to refreshe our selues with song, & some, not onely are desirous to sing by thē selues, but also couet to haue others to sing with thē, and therewithall to haue such recreation as the harmonie of musicke can bring therevnto (which is veri much to most mē's nature) whercas before I had a note of a freind of mine in foure parts, which well agreth to



## The Preface

to this kind of making, and is not unworthy of the author of it, I thought it good to set all those partes downe to the one, and to procure the like for the other: that, if so it shall please thee, thou also mayst haue the vse of them. and if thy hart shall goe with thy song, then dare I promise thee, that god him selfe shall like thy melodie.

These (gentle Reader) are the things that I had to imparte vnto thee. These if thou take with the bookes them selues, thou hast therewithall my whole meaning. Of what accompt it shal be with some others, as yet I knowe not, so also I care not. But whatsoever shal geue forth better, I shal be as glad to receiue that, as I was readie in the same respect to publishe this. God geue vs al grace, to be thankful to him for this great light, that it hath pleased him to commaunde, to shine out of darknes in these our dayes: and while we haue it, to walke as becometh the children of light. The night (mee thinketh) approcheth neare, then shall we hardly be able to walke. Time must be taken, when time is offered. for time will away. And so in the Lord I bid thee hartily well to fare. this 20 of Aprill. 1576,





# Certayne other aduertifementes to the Reader, of some notes to be set downe, and some faltes and poyntes to be amended, before that he reade the booke it selfe, so to make him to vnderstand it the better.

## *In the first booke.*

Fol. 1. b. lin. 4. put out, by. 2. a. in the title where as it is Sonne, it shoulde bee Father.

2. b. li. 21. for Thirdly, that he is &c. say, Thirdly, that in the Godhead, &c. as it followeth: and so strike out those 3 lines betwixt.

3. a. li. 14. for Fifthly, that &c. say Fourthly, and last of all, that &c.

line 21. strike out Sixtely and all that followeth to alteration, foure lines in a'.

fol. 8. a. lin. 22. make a full poynt at him.

10. a. li. 14. for his, put in Gods.

10. b. lin. 17. for the, put in these.

lin. 21. put this poynt, at murther, and remoue that part of the parenthesis, to life in the next line.

11. a. li. 5. and 6. thus point

it, to god, he &c sinne: yet &c 15. a. 15. poynt it thus, adoption;

15. b. poynt it thus, li. 9. Jewes,

lin. 11. estimation: lin. 13. insuing:

fo. 16. a. for world, point it worlde:

17. a. in the title for the holy Ghost put y Sonne: for 19, put 17.

18. a. for fo. 20. put fo. 18. li. last, for them. put them:

18. b. lin 21. put our after touching.

19. a for 17. put 19. and in the margent agaynst the sixte line, thou must put a note, that that treatise which lasteth till the end of the thirde page, comprehendeth y whole discourse of the sconde booke.

19. b. li. 1, for of y Sonne, put of God the father, the Sonne,

lin.

lin 11. for man on the. &c.  
put, man, & all other crea-  
tures in heauen, earth, and  
hell on the one side; and al  
fantasies of oure owne  
brazne on the other &c.

20. a. for 18. put 20.

21. a. lin. 12. put, woꝛketh  
it in them.

lin 18. for inwarde: put  
inwarde;

22 b in the margent for  
causes put causes.

24 b lin 8. put, of yll;

lin. 12. nothing;

25. a. put them (when

26 a lin. 21. you may put  
this note in the margent.

Fol 19 a b 20 a. But af-  
terwarde moze largely in  
the seconde booke, in the  
Tree of lyfe. b. agaynst  
the fourth line you maye  
set this note in the mar-  
gent: which also are moze  
largely set foorth in the  
next booke in the Tree of  
Death.

lin. 15. for put by man &c.  
say, put by cyther the crea-  
tures of God, or so much  
as their owne fancies, that  
so &c.

27 a. lin 2, for selues or  
other, put selues, or others

b. lin. 10. for setting, put  
setting.

29. for 31. put 29.

b. The text of Scripture  
apperteineth not to that  
only place, but to the whole  
booke, and shoulde haue  
bene set last of all.

### *In the second booke.*

30. after the text of scrip-  
ture, in suche bookes as  
bookes as haue not the  
place quoted, put in Eccle.  
12. D. 12. 13.

31. for 29 put 31.

b lin 21, for Region, put  
Religion.

33 lin 9, for selues; poynt  
it selues.

b lin 7, spring:

34 a lin 10, at It req.  
beginne a new section.

20. Saintes:

21, selues,

34 b, in the title, The  
fyrste Commaundemente.  
which fait thou muste a-  
mende once moze in that  
commaun. and twise in the  
seconde.

35, b, lin, 1, for mankinde  
on &c. put in, mankind, and  
all other creatures on the  
one side; and all conceites  
of our owne, on the other,  
we geue &c.

In the margente reade,  
mankinde and all other  
crea-



creatures on the one side,  
that others, &c.

39 b lin 6, for lawe, put  
lawe;

40 a li 8 for as put and.  
b last line, for Exercises put  
Exercises.

43 b, in the 12 line of the  
note put sense.

44 b, lin 6, put out in.

46 b in the note lin. 24.  
reade thus, noz to them  
neither,

47 b. lin 2. done :

49 a lin. for . put :

lin, 15, these. lin 16 this,  
lin, 23, for ben, put bent.

51, b, for rest. put rest;

52, a, lin, 15, for , put .

53, b, in the margent, lin,  
29, for both in &c, put in,  
the Branches of both the  
Trees that bet. &c.

55, a, li, 4, for ; put : li, 5,  
for the seconde ; put :

56, a, lin, 20, for : put .

62, b, lin, 24, for I put l.

64, b, in the title for sixt  
put seuenth.

# A SHORT SVMMME of Christian Religion

Under the consideration of the  
thre persons in the Trinitie, the  
*Father, the Sonne, and the  
holy Ghost.*

*Isa. 44. d. 24. Mat. 28. c. 19.*

I the Lorde doo all thinges mee selfe a-  
lone. Goe ye therefore, and teache all  
Nations, baptizing them in the  
name of the Father, and of the  
Sonne, and of the ho-  
ly Ghost.



A SHORT 2V. ME

Christian History

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# A short Summe of Chri-

Fol. 13

istian Religion, vnder the consideration  
of the three persons in the Trinitie, the  
Father, the Sonne, and the  
holy Ghost.



S it is verye

true that God onely  
is the Lorde, and the  
only doer or worker  
of al: so may y whole  
body of Christian Re-  
ligion be geuen forth

in suche a methode or forme, as that the  
whole glory of all may well be gathered  
only to him. In so much that as there  
are three distinct Persons in the God-  
head; so likewise may the effect or summe  
of all Religion be distributed into three  
such principall partes, as may very fitly  
bee sorted to euery of them: and so, the  
whole glory of all, left only to God. And  
those principall partes of Religion which  
we meane to attribute, one to the Father,  
an other to the Sonne, the thirde vnto  
the holy Ghost, are; First the secrete pur-  
pose of God; or, what he should meane in

A. I.

order



## The Person of

ordering this world and all things therein, in such sorte as he hath: secondarily the bringing forth of that his purpose, or the manifestation of it: thirdly by the working of the same in others; directing, or framing all thinges to the due accomplishment therof.

## The Person of the Father.

**V**nto the Person of the Father I attribute the secreete counsaile, or intent, or purpose of the Godhead, as touching his ordering this worlde and all thinges therein, in such sort as it hath pleased him to ordeine them. which purpose of his was (as the sequele therof, and many places of scripture declare) to make knowne, not man, or other creatures; but only him selfe. As touching which knowledge, or making of him selfe knowne, there are three principall thinges to be considered. First, what maner of knowledge of him it is, that he would geue forth of him self.

Second

Secondarily, in whome he woulde be knowne. Thirdly, and last of all, by what degrees he woulde haue this knowledge of him to be in man.

As touching the firste and principall of these thre, we haue to consider that it is not that absolute, or most full and perfect knowledge of him, which can be in none but onely in him selfe: but a certaine mediocritie, or such as might come vnder our capacitie. For that he ment not to geue forth that absolute knowledge of him in the workmanship of this world, it may sufficiently appeare, for that, neither is the workmanship of this world a sufficient demonstratiō of it: neither are we of that creation or nature, that we are able so much as to conceaue it. That I deny the workmanship of this world to be a sufficient demonstration of it, the reason is this; because it is of so small continuance, that it can not therein expresse the eternitie of the Godhead: and of so small compasse, that it can not therein expresse his Ubiquitie, or vnmeasurableness.

A. ij.

That



## *The Person of*

That I deny vs to be of that capacity that we are able to conceiue it, the reason is because we can in no wise be able cyther in the shorynes of our dayes to measure his eternitie; or in the narrownes of our understanding, to compzchende him that is Infinite.

The mediocritie of this knowledge that I speake of, or such as may come vnder our capacitie, may for a further playnnes sake, be distributed into these thre parts: the first of such thinges as most properly concerne the person of the Godhead, the seconde of certayne other excellencies which are somewhat further of from the substance of his person. the thirde of suche thinges as concerne his will and pleasure.

Of the first sort are these, First that there is a God. Secondarily, that there is no other but He alone. Thirdly, that he is not of any set compasse, bodely shape, or earthly nature: but Infinite, Spirituall, and Inuisible. Fourthly, that in the Godhead there bee three distincte Persons. Wherof the first is of the Father: vnder which we consider the Godhead as he is

in his owne nature, not yet beeing made  
manifest, or declaring him selfe. The se-  
conde of the Sonne: vnder whiche Per-  
son we consider the selfe same Godhead  
made manifest, or opening him selfe to be  
knownen of others; who therfore is called  
the Speache, the Image, and the Sonne  
of the Father. The thirde of the holy  
Ghost: vnder whiche we consider the  
selfe same God, but working in others,  
that the Father may be knownen in hys  
Sonne, or (whiche is the same) that the  
Godheade may be seene in his Image.  
Fiftely, that these thre Persons are but  
one, and the selfe same God: for that there  
is none that can expresse the Godhead, or  
bring to passe that he be knowen in others  
(which are the properties of the Sonne,  
and the holy Ghost) but onely God, and  
the selfesame which in other respect is the  
Father. Sixthly, or last of all, that the  
Godhead is Eternal or Everlasting: that  
is, hath euer bene without beginning; can  
neuer haue any ending; neither yet any  
chaunge, or alteration.

Of the seconde sorte, that is, of those o-  
ther excellencies, that are euer somewhat.

A. iij.

farther



## *The Person of*

farther of from the substance of his person, and yet can neuer be seperated from the Godhead, are very many: but yet are suche, as may very well come vnder one cheefe and generall title; which is of his most excellent maiestie, or incomparable glorie. and this inestimable glorie of his appeareth two maner of wayes. Firste, because him selfe is incomprehensible: then because he is of vnspeakable goodness. Incomprehensible he is found to be, for that he is, not of bodily shape, earthly nature, or set compasse; but inuisible, spirituall, and infinite. Good also he is two maner of wayes. firste in him selfe: then towardes others. In the former respect he is sounde to be good, for that he is full of all perfection: most holy, most mightie, most riche, and euer-lasting. His holinesse is suche, as that neither is there in him selfe any steyne, or possibilitie to fall thereinto: neither can he lyke of any sinne in others; neither in the worse, nor in the better. As touching his power, there be two thinges to be considered. howe greate or large it is: and, what are the braunches thereof. The largenesse

of his power appeareth in these foure  
poyntes. that he made, mayneteyneth,  
and guydeth, what so euer creatures  
there are in heauen, on earth, or in  
hell: hath all thinges euer before hys  
eyes, whether paste, present, or yet to  
come; whether open, or hidde: hath all  
powers subiecte vnto him, in heauen,  
earth, and hell: and him selfe is almighty,  
or, so fully able to doe what soeuer  
standeth with his good pleasure, that  
worthely he may be termed (as in deede  
he is, and none but he) the onely  
Lorde, or Master of all. The braun-  
ches of his power, are these two. his  
vnsearcheable wisedome in diuising, and  
ordering of all thinges: and his inui-  
cible strength in bringing to passe, that  
euery thinge falleth out, as his wyle-  
dome before ordeyned. His Riches  
or treasures are mooste inestimable, for  
that him selfe alone hath all good  
thinges in his owne handes: whe-  
ther Bodily, or Ghostly; momen-  
taine, or eternall. Eternall or e-  
uer-lastinge needes muste hee be:  
for that hee neuer hadde anye Be-  
ginning



## *The Person of*

ginning; neuer can haue any ending; neither yet is subiect to any chaunge, or alteration. As touching his goodnes in the other respect, that is, as it issueth forth towards others, there be two principall branches thereof: his iustice, and mercy. Vnto his iustice it doth apperteyne, that he is Ielous on his owne behalfe: & Righteous towards others, that is, true in his sayings; vpight in his iudgemēts; in his vengeaunce seuerer with cōuenient moderation. Vnto his mercy doo apperteyne these thre: his patience or suffering, when the offence is eyther great, or els deserueth speedy vengeaunce; his free pardoning; and all other his fauourable dealing. His fauourable dealing stretcheth to all, but by diuers degrees: very much to all inferior creatures; much more to all mankinde; but most of al to his chosen people.

Of the thirde and laste sorte are suche thinges as apperteine to his will or pleasure, which will of his hath a double consideration. First, what it is in it selfe: which is for the most part vnknewen vnto vs: but yet is the rule of absolute equitie.

tie. Then what it is towards others, that he woulde ordeyne to guide according therevnto. whiche also is declared to vs two maner of wayes. First Summarily, or briesly: then more at large, or more particularly. Summarily his will is set forth vnto vs in the Ten-Commandementes, and in other abridgementes, or short summes. whiche kinde of teaching he sometimes vseth, both that it may the better appeare what is the effect of particulars; and better remayne in freshe remembraunce. More at large he instructeth vs in the same, throughout all the Scripture besides: and that to this ende, that we may the better vnderstande those short summes; and knowe howe muche matter there is in them, if they be rightly vnderstoode.

As touching the second, that is, in whō he would be knownc, we haue to consider, that this glorious knowledge of him can neuer go out of him selfe, vntill he haue made wherein it shall shine; and him selfe cast thither, or therevpon, or therein to rather the beames of his glory. And we finde that his purpose was to haue two  
sortes



## The Person of

sortes of creatures, in whom this know-  
lege of him should be. Some there should  
be, that should haue it but printed on the :  
and so should be in steede of bookes vnto  
others. as all other creatures are besides  
man : whether they be Celestial ; Terres-  
trial ; or Infernall. Others there should  
be, that should not only haue this know-  
ledge imprinted on them : but also should  
haue the same in suche sorte inuested or  
grounded within them, that they should  
haue power, both in them selues, and in  
others, to beholde the Godhead. Of this  
sort (keping within the bounds of y<sup>e</sup> work-  
manship of this world) we find \*none but  
mankinde alone. But as he would haue  
this knowlege in man, so it is therewithal  
to be knowne, that in some (to whome it  
should be to lesse vse, whō we terme Re-  
probates) he would haue it but in very  
vnprefect, and confused maner: in others  
(the chosen I meane, y<sup>e</sup> should reape ther-  
by euerlasting blessednes) he would haue  
it moze soundly, & in greater perfection.

\*As for  
Angels and  
Diuels, al-  
though we  
know, that  
those also  
are y<sup>e</sup> crea-  
tures of god  
& perceyue  
y<sup>e</sup> in those  
god would  
haue a cer-  
tain know-  
lege of him:  
yet, we doo

not finde them to apperteyne to the workmanship of thys  
worlde. So are they to vs, but parte of those our afore-  
sayde bookes.

Con=

Concerning the thirde and last, that is, by what degrees his purpose was to haue it in those that shoulde haue this knowledge in them after the sounder and perfecter maner, we finde his purpose to haue bene, that in this world they should haue it more darkely; and yet in great certaintie without doubting, and euer increasing to a clearer light: in the worlde to come they shoulde haue it more clearly; and in as greate perfection and glorie, as possibly maye bee in suche a Creature.

## The Person of the Sonne.

**V**nto the Person of the Sonne we attribute, the bringing forth of this his purpose, out of the bosome or secrete counsell of the Father; or, in what sorte it is made manifest. as touching whiche we haue more specially to consider these two thinges: first, what is that worke wherein he hath made him selfe knowne: then, what are the principall partes thereof,

Con=



## *The Person of*

Concerning the former of these two, it is to be known, that we haue to cast our eyes but to the workmanshippe of mankinde, and of all other Creatures that are ordeyned to the vse of man. For though it should be so, that he had many other worldes besides this of ours, and many other workes as fayre, and fayrer then this: yet this onely, and none other is ordeyned to vs, wherein he will be known vnto vs.

Concerning the other, that is, to finde out what are the principall partes of this manifestation of him selfe, this is a large and a worthy matter. And the parts thereof are these three; the beginning: the continuing: and the finishing of it.

That we may the better see in what sort it was begunne, there are foure principall things to be considered. First, howe he made the world and all things therein, before that euer he made man. Secondly, in what sorte he made man. Thirdly, howe he delt with him, after that he had so made him. Last of all, howe God hauing finished all that his worke, rested the Seuenth day, and hallowed it.

The first of these is, not only an example

ple of his prouidende, prouiding for vs before that we were : but also, an argument of his goodnes, preuenting vs; because thereby we perceyue he loued vs, before that euer we could deserue any iote of his kindnes.

The seconde leadeth vs to consider, what kinde of one he made vs, firste in Body; then in Soule. As touching our Body or earthly nature, he made man of an homely peece of earth. which is, a sufficient prooofe of Gods power : a preseruatiue agaynst pride that mighte arise when he should beholde the excellencies wherewithall shortly after he should be indewed: and a figure of the excellent worke of Redemption, that afterwarde shoulde be rayled, out of the base estate of the flesh, or manhood of Christ. The woman he made of a ribbe taken out of Adams side beeing cast asleepe. whiche is, a singular prepratiue truely to loue : and a figure of the Church of God, whiche is, and can be none other, but only it, which is rayled out of the passiō of our Adam, Christ. As touching our Soule, he endewed both the man and the woman with notable excellen=  
cellen=



## *The Person of*

cellencies (so to make them a more lively image of him selfe) as may appeare by these fowre things. First, that he made it to endure for euer. Secondarily, that he furnished it with a notable lighte of knowledge, not onely in these inferior matters of the world, both naturall and ciuill: but also with whatsoener apper-  
teineth to the true worship of God, or to his spirituall kingdome. Thirdly, that he made him cleane without any steine of sinne; and fully able to fulfill the Lawe that afterwarde was geuen, or, to follow the rule of perfect righteousness; in deede, worde, and thoughte. Last of all, that he lefte him in so perfecte freedome of his wyll, that both he mighte still haue done good, till of his owne accorde he had turned aside: and yet, that when as it should come to passe, that needes he would, he should both leaue the way of righteousness and peace; and fall away to all iniquitie, and to a moste wretched estate. so, both to keepe him selfe without steine, when man should fall: and to make a way to the declaration of his Justice and mercy.

*The*

The thirde, that is, the consideration howe he dealt with man after that hee had made him so excellent a creature, resteth in two principall poyntes. firste, howe he dooth befoze prepare him to bring forth the force of those his excellencies to the keeping of his Commaundement, when it should be giuen : then, howe he geueth the commaundement ic selfe. Concerning the former of these, there are three poyntes that belong therevnto. For first he gaue him the vse and soueraintie of all other creatures, that hee might the rather, neuer turne aside his obedience oz seruice to them : and haue therewithall bothe to proue hym to the seruice of God ; and also to mainteyne him therein. Secondarily he gaue him to vnderstande, that he was a most blessed creature, both by the place wherein he set him, that pleasaunt Paradise ; and especially, by the Tree of life that he left him, whiche Tree of lyfe was left vnto him to feede on, as a Sacrament of his blessed estate : and that, in the midste of the Garden, euer to be befoze his eyes. Out of both which, man might haue gathered, that



## *The Person of*

that he was marueilous much beholding to God: and that, althoughe nowe he stode, yet in procelle of time he mighte fall. Last of all, he fenced him about with the exercise of bodely labour; geuing him charge to keepe and dresse the garden, out of which also he might haue gathered, not only that labour was a needefull exercise for him: but also that he had neede to preserve him selfe in the estate that God had giuen him. As touching the latter of them, that is, the geuing of the Commaundement it selfe, we haue to consider three thinges. Firste, what the Commaundement it selfe was: that is, to forbear one tree, that it pleased God to exempte, which was but obedience: and that, but in a small matter. Then how he directeth him to keepe it. whiche he doth, both by denouncing vnto him most certayne, and extreme wretchednes, when soeuer he should breake it: and therewithall interpreting the name vnto him, that otherwise might haue beue very dangerous. Last of all, seeing that there is no seruice of God, till a commaundement be giuen; and as yet this commaundement was  
not

not geuen till this present, that here is an other argument, that the goodnesse of God euer preuenteth our desertes.

The fourth and last, which is, how he rested the seuenth day, may first of all be a figure of our rest in Christ: in this world begunne; finished in the worlde to come. Secondly, it is an argument or pledge, that we are sanctified, not by our selues, or by any other: but only by the Lord him selfe. Thirdly, it ought to be an example vnto vs to do the like: so to take tyme; to the consideration of Gods workes; and to other godly meditations. Last of al, it may be, that God thereby would signifie, that he did then holde off his hands; and gaue roome and leaue to the Temptor.

Having seene howe it pleased God to beginne, now we haue we to seeke oute, howe he went forwarde with the same, or the continuance and processe of the matter, or of this worke so begunne. In whiche there be two principall pointes to be considered. firste in what sort he brought to passe, that man fell away from his innocencie, and happie estate. then in what sorte he brought in the worke of re

B. j.

dempa



# *The Person of*

redemption, or y<sup>e</sup> remedie ordeyned before.

In the former of these, there are fyue speciall poyntes to be considered. Fyrste, what the estate of mankind became thereby. as touching which, we haue to know, that first concerning his Soule the principall parte of him, his naturall gyftes were not cleane losse: but very much decayed. as for his other excellencies which we may terme Supernaturall, firste his Immortalitie was pouldred with eternal tormentes. and as for the rest, firste themselves were so cleane losse, that for those pointes there remayned in mans nature no goodnes at all. then also in place of the he had, for pefect knowledge, starke blindness, and error: for abilitie to fulfill y<sup>e</sup> law, not so much power left, as to thinke one good thought, but was fully replenished with all iniquitie: for freedom of will, most miserable bondage of y<sup>e</sup> same, & therein the power of Sathan wholly aduanced. Then also to come to the body, it became most miserable. partly in this world, both in it selfe, by distigurings, distemperatures, diseases, griefes, & naturall death; and by y<sup>e</sup> curse that was cast on other creatures,

tures, that were for the vse of man: but especially in the world to come, being subject then to euerlasting wretchednes. Secondly, that this wretched estate was from our first parents deriued to all their posteritie: and three reasons may be given therefore. First, because they stood for vs all, to haue and to lose, for vs or from vs, what soeuer was bestowed on them: The, because the sinne was so great, that it could not be sufficiently punished, vnlesse it were cast on their posteritie also: especially, yf we cast our eyes to the absolute perfection of his holines and righteousness. The thirde and laste, because we haue experience, that the saide corruption is inuested in vs. Thirdly, whether God were the worker of this their ouerthrow or not. Concerning whiche it is to be knowne, first, y he did it: and that it must nedes so be, for y there is no other agent, or working powre in all y world, but his alone. then, that he did it not immediately by him selfe: but by his executioner the diuell; and the readie inclination of man him self. Fourthly, to what ende he should do it, which was, to worke forth y purpose



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of the Father; to shewe forth especially, both his iust vengeance on those, whom he would not vouchsafe to raise vp againe: and his mercie on those, whome he would recouer. The fift and laste is, to search out, how this worke may be attributed to God, and yet he not made thereby the author of sinne. Concerning which it is to be knowne, first of all, that all the workes of God are so righteous, & him selfe so well able to answer for him selfe, that neither cā he do any yll; neither doth he neede our defence. Then also, that whereas in all things that are done, there is a double consideration, one of the dede it selfe; the other of the qualitie, or forme, or maner of it: to distinguish betwixt the two, bringeth a sufficient light to the matter. so that euer we attribute the dede it selfe, without any exception, to God alone (as in murther) the bereeuing a man of his life: the qualitie, yf it be good (as the lawfull putting a man to death for his desertes) to God also; yf it be indifferent (as in naturall death) to the course of nature whiche God hath set: which notwithstanding euer is at  
the

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the becke of God. Yf the qualitie be yll  
(as vnlawfully to take a mans lyfe from  
him) and so might seeme to streyne the  
deede so farre, that yf the deede should be  
adscribed to God: he also shoulde be the  
author of sinne, yet are these two thinges  
therewithall to be knowne. First, that as  
it is the worke of God, he euer hath some  
other qualitie or forme apperteyning  
therevnto that is good. Then also, that  
the yll qualitie or forme of the yll deed, is  
not eyther eternall with God ( because  
the diuill him selfe the author of it, was  
him selfe the creature of God ) or to him  
deriued from God at his creation ( for  
that the goodnes of God is such, as that  
no yll can proceede of it: no more then  
darknes can come of light; of health,  
sicknes; of life, death, &c. ): But of the di-  
uell as of his owne, afterwarde obtey-  
ned because he did not abide in the truth.  
Sinne beeing by nature but the decay of  
righteousnes: as darknes is, but y want  
of light; sicknes no more but the want of  
health; and death no more but wat of life.  
So that Sinne might very well firste be-  
ginne in him, when first he fell,

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In



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In the latter, that is, in the bringing in of y<sup>e</sup> remedy y<sup>e</sup> was before ordeined, there are three things to be considered. first, how he prepared mankind to receaue it before that fully he brought it in. then, howe he brought forth the worke it selfe. thirdly, howe he hath euer since mainteined and aduanced the same.

To beginne with the first of these three, we find y<sup>e</sup> he did it diuersly: somewhat otherwise in y<sup>e</sup> first age of y<sup>e</sup> world, then in y<sup>e</sup> second. In the first age of y<sup>e</sup> world (till the calling of Abzaham) he did altogether (to speake of) estrange him selfe to the world: and yet therewithall gaue notable tokens of a reconciliation made in the secret purpose of God, and that the worke therof should be accomplished when time should come. as touching y<sup>e</sup> estraunginge of him selfe, we haue to consider in what maner it was: and to what ende it was done. The maner of it appeareth in these three poynts. First, y<sup>e</sup> he droue out of Paradise our first ancestors, immediately after y<sup>e</sup> fall; and fro the fruition of the Tree of life. Secondarily, y<sup>e</sup> afterward he chose vnto him no one people or nation in all the

the world: but onely a few particular men  
of diuers families. Last of all, that vnto  
those particulars also he did not geue a-  
ny set forme of religion, or manifestation  
of his will: but onely delte with them by  
the law written in their hartes; and by  
extraordinary reuelation. The ende, or  
cause wherefore it was donne, was to  
teache them howe odious they were in  
the moste holy iudgements of God. both  
to dzyue them from that naturall here-  
sie of man, to haue some good opinion of  
their owne righteousnes: and to prouoke  
them to seeke for helpe by the way of  
mercie. As touching the tokens of the re-  
conciliation that I spake of, we haue in  
lyke maner to see, what they were: and  
why hee did vouchsafe to geue them. Of  
those tokens there were two sortes, some  
that insued immediately after the fall: and  
some that were founde in the processe of  
tyme that followed. Immediately after  
the fall, he came to rayse them vp againe:  
sought them out where they were hid: put  
them in minde of the cause of their mise-  
rie: cursed the serpent for their sakes: pro-  
mised them a conquest ouer him: cast vpon  
them



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them but a gentle discipline, although their sinne were maruelous great: and made them garmentes to couer their nakednes. In the processe of time that followed in that age, he so blessed their acte of generation, that in conuenient time the earth was replenished with people: gaue them thinges nedefull for their bodies: clothed many of them with notable vertues, and politicall excellencies: and gaue vnto some, the most comfortable seale of adoption. The ende or cause wherfore he gaue them, was, both to comfort them agaynst the bitternes of that estraunging of himselfe: and also, by suche fatherly dealing, the better to allure them vnto him. In the seconde age of the world, or in all that space of time, that was betwixt the calling of Abraham, vntill the coming of Christ, the preparation that he vled, consisteth in foure principall poyntes. Firste, that he chose vnto him one people, the children of Israell out of all the world. whiche is so to be taken, as that we haue out of the same to gather, that for all that time, as for any Church or people of adoption, he had no other Nation, or whole Familie  
(that

(that we knowe of) in all the worlde, but them alone : and yet that euer he had diuers particular men of other Nations, whome he had secretly sealed, and sometimes ioyned vnto them, in their profession. And as for other fauourable dealing, though he delt very graciously with others, also : yet was he euer most gracious to them. Secondarily, by giuing the a farther knowledge of whatsoeuer apperteyned to the worke of Redemption that was in hande, by that forme of Religion which is termed the Law ; the Prophetes opening and vrging the same. as touching which we haue to consider, first, what was therein exhibited vnto them : then, howe he did applie the same to their vse. There were exhibited vnto them a couple of Couenaunts. The one that if they should performe the rule of absolute righteousness, to them in the Law prescribed, they shoulde bee able to liue thereby : or, which is the same, they should be able to stande in the iudgement of God, by the vertue of their owne merites. The other, that for because no body was able to performe it, therefore him selfe had provided him



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him of an other that should perfozme the same; and would sende him into y<sup>e</sup> world when the time should come: on whome whosoener should fully rest, and seeke no further, they should be able to stande by him, and by the vertue of his merites. He applyed the same to their vse two maner of wayes. First, by geuing forth the rule of absolute righteousnes, and requiring the full perfozmaunce of it: or els letting them vnderstande, that nothing should be able to stande before him. So to chase them away from the opinion of their owne righteousnes, that naturall heresie of all mankinde. Then, for that by the Prophetes he both gaue them to vnderstande, that there was an other way of saluation ordeyned (by the latter Couenaunt); and that there was no other but it: and also by often renewing of his promise dyd very well strengthen them, both agaynst doubtfulnesse on the one side; and agaynst the impacience of long wayting, on the other syde. Thirde, by the figures and shadowes of the Leviticall ceremonies: whereby he did notably describe the Saviour; and the whole worke

worke of Redemption by him. Last of all, about foure hundred yeeres before that the Sauour shoulde come, he dyd as it were prouoke their appetite to couet him: both by geuing no Prophet or Vision vnto them, as before he was wonte; and by plunging their State or Common welth in deepe distresse.

To come to the second, that is, the bringing forth of the worke of Redemption it selfe, there be foure principal things to be considered. first, what time it came in. secondarily, what kind of one he was, and must nedes haue ben, that shuld performe it. thirdly, how he hath performed y<sup>e</sup> matter. last of all, how comfortable his name is vnto vs. The time wheremin he personally came, was the latter end of y<sup>e</sup> second age, whē y<sup>e</sup> fulnes of time was come. so to performe his promise to y<sup>e</sup> nation, before that they should be cast of from being his peculiar people. Our Sauour was, and nedes must haue bene both God and man. It behoued him to be god, that he might be the person y<sup>e</sup> were able to doo whatsoeuer apperteined to y<sup>e</sup> work of Redēption. It behoued him to be mā, that so he might be  
the



## *the Sonne.*

the partie that onely was chargeable, or that might lawfully doo it, which coulde be no other but only man. In which his manhood he had experience of our infirmities of nature : but was neuer steined with any spotte of sinne. The performāce of his worke resteth in two principall poynts. First, that he hath on our behalfe sustained in his manhood, whatsoeuer weight of vengeaunce was due to our sinne : so to answer the Justice of God. and yet him selfe perished not, as wee should haue done, for that he was able to cast it of when he would. Then, that he hath wrought on our behalfe whatsoeuer righteousness, or perfection the iustice of God requireth of those that should be lett into the kingdome of God : that so wee might be able, by þ<sup>e</sup> vertue of his merites, to come therunto. As touching his name, the matter is this, that to our comforte, and to the strengthening of our fayth, he would be called Iesus Christ. Iesus being an Hebrewe worde, and signifying a Sauour : Christ being a Greeke worde, and signifying Anointed. whiche Anoynting (beeing an olde ceremonie of the

the Lexitical Lawe, fulfilled and abrogated by Christ) doth in him signifie, that he was both ordeined of God, to be our sauiour : and also furnished with abilitie to saue. And therefore that he is in this sorte (moste effectually) annoynted our Priest, Prophet, and King : that of his fulnes we might all receyue whatsoeuer were needefull. that is, that he beeing our Priest, might make the attonement for euer betwixt God and vs : he beeing our Prophet or Teacher, might instruct vs in all things for vs to knowe : he beeing our king, might gouerne, both within vs by his grace, or spirite of adoption : & without vs by his power in all things els, that nothing hurt vs.

The thirde remaineth, that is to find out, after what maner this our Saviour, hauing finished all for the which he came into the world, in this thirde and laste age of the world hath euer mainteined, and notably aduaūced this worke of Redemption. wherein there are three principall thinges to be considered. The first is, that notwithstanding diuers lets or hinderances that were in the way : yet it pleased  
God



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God to aduance the publication of this worke of Redemption in such sort, that in time conuenient it was knowne & receyued throughout the world. and so, all nations inuited to the kingdome of God: or, the kingdome of God set open, not to one nation nowe, but to all beleeuers. The lettes that I speake of, were especially thre. The nation of the Jewes: their Temple, and ceremonies yet remaining in estimation. Most bitter Persecution for a long time after, immediately insuing. And, when it was ceased, most greuous variaunce, and Heresies, that dydde then aryse oute of the peace and quietnes of the Church. The seconde, that after this, when the people beganne generally to bee weerie of the worde of lyfe, it pleased hym, so to auenge the contempt thereof throughout the earth, that (as synce wee haue founde) he dyd in deede darken this fayre day marueilous muche. in the East, and muche of the Southe, by the abomination of Mahomet: in the West and muche of the Northe, by that moste Idolatrous vanitie of the Church of Rome. But  
yet

pet he euer reserved vnto him selfe a sufficient number of witnesses, to testifie the truth to the wicked worlde, euen in the corruptedt time of all, or whensoever the power of darknes moste preuailed. The thirde and laste, that nowe to the comforte of all his people, he dothe gloriously aduance the Gospell agayne, to wake vs vp agaynst his comming: and euery day, more and more dothe notably purge it from the ruste and cancre, that corruption of time had brought vnto it; and mightely enlargeth the beames of the truth, to lightē al, in al things nedeful.

Having so declared, both in what sorte he beganne, and after what maner hitherto he proceeded in this manifestation of himselfe, now haue we to search out, what must be the accomplishment, or finishing of it. Concerning which, he hath geuen vs before hande to vnderstande, that when the time appoynted shal come, then shalbe the day of generall iudgement, wherein he wyl finish the whole worke. Heer therefore haue wee particularly to consider these fine principall thinges. First, what is y<sup>e</sup> time appoynted, then, who they are



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are that must come to iudgment. thirdly, in what maner the iudgement shall be. fourthly, what kinde of execution shall follow. last of all, howe Christ shall then resigne or gyue vp his kingdome to his Father againe.

As touching the tyme that I speake of, first of all we haue certaine likelihoodes, that it is lyke to be now very nere. Then also, we haue this vndoubted knowledge, that it shall be, so sone as God shall haue brought in the full number of his chosen people; and finished all thinges els that he had in his purpose to doe.

Those that muste come to iudgement, are, euen all, and euery one, without exception of dignitie, sexe, age, or suche like, that euer were, are, or shalbe hereafter to that present day. al which (by y<sup>e</sup> tyme y<sup>e</sup> the whole accompt be made) may come vnder a couple of sortes. The firste is of those that are departed before that tyme. who muste all, whether their soules were in wretchednesse, or in blessed estate, haue their owne bodyes restored to them againe. to thende, that as Soule and Body haue communicated together in suche thinges

things as they haue done: so may they both together haue their iudgement. The other is of those that shall liue at that present. who shall, first sodenly be chaunged and made such, as those are, that are risen againe: and then with the reste receaue their iudgement.

As touching the maner of that iudgement, we are geuen to vnderstande, that, our Saviour shall come in greate glorie: the heauens and the earth shal passe at his presence: all mankinde shall be diuided or sundred into a couple of seuerall partes: & the hearts of all being plainely opened, he shall pronounce, euerlasting ioyes or blessednesse to the one; euerlasting torments or wretchednes to the other.

The execution that shall be done, shalbe according to the sentence pronounced. the one sorte caste downe, with the diuels to hel: the other taken vp, with him selfe to heauen. The resignatio of his kingdome is, that so hauing finished all, he shal from that day forward rule no more as mediator (because he hath finished that worke): but ever notwithstanding as he is God, and equall to the Father.



# *The Person of* **The Person of the** **Holy Ghost.**

**V**nto the Person of the holy Ghost we attribute the working of his purpose aforesaid in vs, and in all other creatures of the worlde, as his wisdom knoweth to be most agreeable to that his purpose, and to the bringing forth of the same to his owne glory. Of this working of gods holy spirit, I finde two principall sortes. whereof the former is that generall working of his, whereby the vniuersall societie of all thinges in this world continueth in suche sort as we see that it doth. The other is that wherby he is occupied in some speciall kinde.

Of that his generall working withal, the principall actions are; that whatsoever there is in the world, from the highest to the lowest, that doth he first upholde & mainteine, vntill the tyme appoynted do come that he will haue the same dissolued. Secondarily he doth direct, guide, and order the same; that all thinges fall out, not at auenture: but as God him selfe in his  
secret

secret purpose hath ordeyned; as well for the tyme; as also for the maner of issue. Thirdly that he doth vnite, couple, or knit together all in one, with certaine bandes of mutuall societie, so farre as the kind or nature of euery one may beare. and that on the nedefull behalfe, both of the whole; and of euery membre or part.

Of his working with some speciall kind, there are thre principal sortes. The firste and principall is the same that hee bestoweth on his chosen or peculiar people, the seconde, that which he casteth vpon the reprobate, or cast-away seede. the third, the same whereby he worketh in all inferior creatures.

As touching his working with the chosen, there are fyue principall thinges to be considered. firste, what the worke it selfe is that he worketh in them: secondarily, howe farre he worketh in them the same y hee worketh: thirdly, by what degrees he doth it: fourthly, by what power: last of all to what ende or purpose.

To find out what the worke it selfe is, we haue to consider howe hee worketh in them, firste as they are menne; then as  
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they are his electe nombre, or choyce flocke.

As they are men, his worke in them is no more, but that which consisteth in those three poyntes of his generall working with all: that so he may make the in those things also, conuenient members of their common societie with all things els. which is that he, according as he thinketh good, doth vpholde and mainteine them; guide & order them; and knit them together as behoueth.

As we are his choyce-flocke, he bestoweth on vs an excellent worke. For seeing that we are ordeyned or chosen to be an holy people, a peculiar inheritaunce, a kingdome of priestes, and citizens of the kingdome of God, therfore doth he frame vs to be suche as may become so holy a calling. And yet in such sorte, that first as touching naturall corruption he leaueth the same wholly vnto vs. wherein notwithstanding is to be considered, that as by the force of it we both euer are genen vnto sinne; and also muche and often offend: so on the other side, doth he so mightely brydle y same, that it doth not reigne  
in

in vs, or is not so strong against vs, that it preuaileth to our destruction. Then as touching the spirituall working of his grace, that we may be decked with conuenient beauty, and such excellencies as our selues haue not, he doth both lay as it were the foundation thereof; and also rayseth vp a goodly building vpon the same. The foundation that hee layeth, is that he doth effectually call vs, or begette vs againe, or renue our mindes. which consisteth in two principall pointes, firste, that he doth notably translate vs from the barreine and corrupte mould where befoze we griewe, the original corruption of our nature, and that, not againste, or without our willes: but with hartie misliking of our former reprobate wayes. Then, that he planteth vs in Iesus Christ: or graffeth vs into him, or into his flesh, or manhood by mysticall vniou. The building that is layd vpon this foundation consisteth of many notable vertues. wherof some are Capitall, or more general: others more speciall, or suche as arise out of those others. The general vertues are these, first, a good & a sound knowledge



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of the Sonne, & the holy ghost. then, a settled, & a confirmed iudgemēt (in such things as concerne our saluation) forth-with arising out of this knowledge. thirdly, a fervent & a singular loue of God, for y<sup>e</sup> we fynd him to be such as he is. fourthly, to settle our selues wholly in him, both for y<sup>e</sup> whole worke of our redemption; and for whatsoeuer els we nede. last of all, such obedience, humilitie, or pliableness of mind, as y<sup>e</sup> puting by, both man one the one side; and all other creatures in heauē, or earth on the other side: we doe a kinde of spirituall Homage, or soueraigne seruice to God, geuing ouer our selues wholly to him, to do whatsoeuer we shall finde that he requireth. Those other vertues that are more speciall, or goe more directly to some point of our dutie, are of two sortes or companies. suche as doe concerne that parte of our dutie that the spirite of God in vs worketh forth to Gods owne person: and such as it worketh forth towards the common societie wherein we lyue. Of the firste sorte there are thzee. Firste that we worshippinge him, not as our selues, or others thinke good: but onely as him selfe

selfe hath appoynted. The seconde, y<sup>e</sup> the same manner of our worshipping be not counterfet or dissembled: but sincere, or inwardely suche, as outwardely, we doo p<sup>r</sup>ecende. The thirde, that to the ende we may attaine therevnto, we be not eyther altogether carelesse of the same; or, but after a common maner bent vnto it: but that we be so earnestly set therevppon, as that we do very diligētly vse such things as lead therevnto. Of the other sort there are lykewise other thre. whiche are, inwardly to beare suche a loue or affection to all and to euery one as that firste we vnite or knitte our selues together to all and to euery one, in suche sorte as God shall appoint: whether they be Strangers, vnworthy, or our enemies. Secondly, y<sup>e</sup> we studie the preservation of all and of euery one. and that not onely Generally, that in all thinges it be well with them: but also more specially in these thre pointes, his wedlocke, Substance, and good Name. last of al that we so content oure selues with oure owne estate whatsoener it be, that we neuer couet to steppe into any others.



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As touching the second poynt, that is, how farre he worketh in them these most excellent graces, we haue to consider these two thinges. First, y in y person of Christ all these thinges be moste absolutely wrought: not one iote of them all wanting. so that as we are in him, we haue moste perfect righteousness wrought: yf not in vs; yet for vs, and on our behalfe. Then, that as we consider our selues aparte (and yet as we are in Christ) it pleaseth God to worke in vs, not all those thinges aboue rehearsed; nor any greate perfection that commeth neere thereunto: but only a certaine mediocritie that is very farre distant in euery poynt (euen in those whereunto we come nerest of all) from the perfectiō that here is described. and this, in some more, in some lesse, and for the moste part maruelous litle. when he worketh these thinges more abundantly, it is to shew forth how litle y corruptiō of our nature is able to preuaile against y power of his grace, whēsoeuer he is disposed effectually to worke therby. whē he worketh these thinges so sparingly, it is y y glozy of his free gift be lesse darkned by the

the goodnes that he should worke in vs.

Concerning the third poynt, that is, by what degrees he worketh these things in the chosen or faithfull so far as it pleaseth him to work them, we haue to vnderstand; First of all, that he geueth the motion, or bringeth to minde that which he is disposed to worke in them. Secondly, that he kindleth in them a liking of the same. Thirdly, that he frameth in their willes a consent and readines to do it. Lastly, that he worketh in them: or, bringeth forth that motion, liking, and readines to doo it, to the deede it selfe.

As touching the fourth poynt, that is, by what power he worketh the same, we haue to consider, that there are a couple of kindes thereof: the one inwarde: the other outwarde. That which is inwarde, is the principall: and is that mercifull power of God, which also is called the grace of Iesus Christ. which hauing in vs, mystically, the like function, office, or nature, as the blood hath with the body, or the sappe with the tree, doth so make vs fruitful in such things as are acceptable and welcome to God. That whiche is outwarde,



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warde, is the same that he putteth forth in those Meanes, and Helpes, whereby he worketh.

Concerning the meanes that I speake of, wee haue to consider these two thinges. firste, what the meanes are: then, howe it pleaseth the holy Ghost to worke by them. The meanes are foure, the worde; the Sacramentes; the Church; and Gouernement. Under the worde is to be vnderstoode, principally the holy Scriptures, that is, the Olde, and the Newe Testaments: then also whatsoeuer other instruction agreeth therewithall; whether it bee Publique, or Priuate. Publique instruction is that which is given in open audience, or by publique authoritie: as ordinarie Seruice, Homilies, Sermons. Priuate is that which passeth in mutuall conference, betwene one man and another. The two Sacramentes, or Pledges, or Visible witnessinges of the Couenaunt of Adoption made by god with all true beleuers, are Baptisme, and the Lordes Supper. whereof the one dothe witnesse that we are made cleane, and grafted into the bo-  
dy

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dy of Chryste: the other that we haue in him all manner of fulnesse, or sufficiencie for our Redemption. The Church is no more, but the societie or fellowship of those that doo professe the fayth of Christ, and therefore euer haue among them his worde, and Sacramentes, in high estimation. whiche, as we esteeme it one of the Meanes, whereby the holy Ghost worketh in vs suche thinges as apperteyne to our Redemption, is \*Militaunt, Rational, & Visible.

\*The meaning of this limitation is this. first

that wee take not into this accompt that parte of the Church which is Triumphant, because they are seuered from vs, and we haue no warrant that in these things it pleaseth God to helpe vs by them: but Militaunt, or those that are in their warfare heere on the earth. Secondly, that we doo not discontent our selues, yf wee can not lay befoze our eyes the vniuersall or whole Church at once, for that so we coude haue no dealing at all with them: but content our selues with the Nationall Church that is about vs, for that we may haue dealing with it, and by it (if it bee suche as is described) bee knitte to the whole. Thirdly, that this Church neede not be that whiche is termed inuisible, consisting onely of the truer members, whiche are knowne onely to God, and not vnto vs: but that we neede no other whereby the holy Ghost shoulde worke, but onely that which is visible, or those that professe Christianitie, whether it bee truely, or not: for that by their outward profession, the holy Ghost can wel ynough bring vs to the truth.



# The Person of

\* Ecclesiastical is y<sup>e</sup> which is occupied about the advancement or maintenance of religion. Ciuile it is, as it is occupied in cases of common equitie, in a peaceable and quiet state. Martiall, or armed it is, as it seeth to y<sup>e</sup> defence of the common welth, by lande, and sea, at home, and abroad.

Of Government there be three sortes. First, that which is established in every State, and is distributed from the fountayne three maner of wayes, and so taketh the name of \* Ecclesiastical, Ciuill, & Martiall. Secondarily, that which is meereley spirituell, and is taken vp in any congregation of their owne accord, and is called discipline, or the vse of the keyes. wherein are three principal thinges to be considered, the forme, the force, and the vse thereof. Vnto the forme apperteineth the consideration of these three. First, of the persons in whose handes it is: which are of the better and godlyer sorte; and such as them selues can like of to be ruled by. Secondarily, by what they gouerne: which is, by no maner of ciuile correction: but only by the wise & righte applying of the worde, and the Sacramentes, when it is done by the ordinarie minister; otherwise, onely by applying the word in mutual conference. Thirdly, what direction is left the to leade them aright: which is no more, but sometimes their owne conscience or iudgement; sometimes certayne canons, decrees, or rules agreed

agreed vpon among the al. The force of it is neither to wzap offenders in any ciuile and woꝝldly vengeaunce; noꝝ to reward well-doers with any ciuile and woꝝldly recompence; but to pearce into the conscience of bothe; and to shewe them in what case they stande before God in spiri- tuall accompt: and so restrayneth, not the wilfull, oꝝ such as haue not the feare of God; but onely the willing, and such as haue the touche of conscience. The vse of this kinde of gouernment is. not onely when the other gouernement established is agaynst Christ; but also when it goeth not in all poynts with the sinceritie of the worde. and therfoꝝe, nedefull in all states; and euer in vse with the godlyer: and yet not going agaynst the other gouernment established; noꝝ any thing at al prejudicial therunto. Thirdly, that which we see in euery good familie: which we may terme domesticall. whereby parentes gouerne their childzen, Scholemasters their scholars, and masters their seruauntes.

The maner of the holy Ghostes woꝝking by these is this. By the worde he directeth vs in all thinges nedefull. For as



## *The Person of*

touching doctrine, he riddeth vs from all damnable opinions : and teacheth vs all needefull truth. In maners, he dothe so cleanse vs from ill, that also we loth it: and doth so frame vs to goodnes, that he inclineth our harts towards it. By the Sacramentes he confirmeth vnto vs the Couenaunte of mercy, and establissheth our fayth in the same : so to reape the fruite therof. by Baptisme, that we are made the children of God, and knit vnto Christ; and that euer our hold therin is renewed, as neede requireth : by the Lordes Supper, that we haue plentifull Redemption in Christ Iesus ; and that we seeke it onely in him. By the societie that wee haue with the Church, because him selfe dothe moste presently rule there, and hath the Scepter of his kingdome among them, by it he bringeth vs to some prooffe. For besides the benefite of the worde and the Sacramentes whiche wee finde among them ; he otherwise getteth vs forwarde, and carrieth vs vp to further perfection. for that, by their good example he frameth vs to doo the like : by their gouernement keepeth vs in order : and by  
their

their consent, company, and fellowship  
doth much strengthen vs in many things.  
By those three sortes of government, he  
restrayneth our unruly nature: encoura-  
geth vs in the way of godlines: keepeth  
vs in, that we breake not out: ordereth  
vs in good and seemely maner: and lea-  
deth vs the way to euerlasting peace.

Concerning those helpes that I speake  
of, wee haue in lyke sorte to see, Firste,  
what they are: then, howe it pleaseeth  
God to worke by them. The Helpes  
are three: watchinge, fasting, and  
Prayer. watchinge is, diligentlve to  
keepe our soules, or to see to our selues,  
and therefore to bee well aduysed of  
these two thinges: what maye hynder  
vs in the waye of godlynesse; and what  
maye further vs in the same. Fasting  
is eyther Publique, or Primate. Pub-  
lique is eyther a generall mourninge  
in the tyme of some Calamitie, eyther  
appearing, or present: or else a gene-  
rall endenour or styring vppc of oure  
selues when some weightie matter is  
to bee attempted. Primate is ey-  
ther Ordinarie, or Extraordinarie.

Ordia



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Ordinarie fasting is, all our whole life to live soberly, or to vse great moderation, partly in things needefull: but especially in such things as appertaine to delectation. Extraordinarie is, when wee haue founde our selues more prone vnto sinne, or flowe to goodnes then we were wont, then to auoyde the occasions of ill, and to vse the occasions of goodnes. Prayer is the lifting vp of the hartes vnto God, when we haue sensibly founde, our selues to be nothing. him only to be all in all.

The maner of his working by these, is this. By watching, that wee doe espie what things may hinder vs; what things may further vs. By Fasting, that auoyding the occasions of yll, we auoyde the yll too: and vsing the occasions of well dooing, wee also winne to the thing it selfe. By Prayer he geueth, (as neede is) from aboue, that whiche we haue not here beneath.

The laste poynte of his working in the Chosen is to consider, to what ende or purpose he so worketh in them. which is, not to shewe forth howe good they are in cōparison of others (as though by  
their

their goodnes he were first prouoked so to deale with them; when as in dede these were at the first no better then y Reprobates): but to shew forth, as mete it was, him selfe onely. that is, his secreete purpose as touching them: the depth of his mercy: and many other poyntes of his Glorie.

The seconde poynt of his speciall working, is the same which he bestoweth on the Reprobate. As touching whiche, we haue in like sorte to consider, first, what he worketh in them: secondarily, in what quantitie or measure he worketh the same: thirdly, by what degrees he worketh it in them: fourthly, howe he dothe it, or by what power or meanes: last of al, to what ende or purpose he so worketh in them.

To finde out what he worketh in them, we haue to enter into a double consideration. first, what he worketh in them as they are Men: then, what he worketh in them as they are Reprobates.

As they are Men, and so a parte of our common societie so long as they liue, he worketh so in them, as that they may bee conueniente members of our Societie,

D.i.

euery



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euery one as he is ordeined to be : whether it be to leade them to that which they should do ; or to restrayne them from that which they should not doo. and therefore mainteineth, vniteth, & guideth them also.

As they are Reprobates, and so not ordeined to haue any portiō with Christ, but to goe on their owne way to euerlasting perdition, the effect of his working with them resteth in two principall poyntes. that is to consider, what goodnes on y<sup>e</sup> the one side he worketh in thē: and on y<sup>e</sup> other side, what iniquitie of their owne he worketh forth out of thē, or bringeth to light. Concerning the goodnes that he worketh in them, we haue to knowe, that first as touching any true godlines, such as shall be accepted with God, he neuer planteth them in Christ, nor translateth them from the corruption of their owne nature. and so consequently, neuer worketh in them, eyther those Capitall vertues before rehearsed: or those other Braunches that should proceede out of the same. So that these, all their whole life time, bee their peeres neuer so many, haue not one iote of true godlines in Deede, worde, or Thought.

**T**hought. Then as touching a secondarie kinde of goodnes, he doth in dede both bring to passe, & whatsoeuer they do (euen their most wicked sinnes of all) that some way or other do good vnto others, or be to very good vse howe soeuer it fal: & also worketh in them two sortes of things, that are to good cōmendation vnto them in the eye of man. First, diuers worthy and notable qualities: eyther Natural, or Ciuile. Then also certaine apparances or likelyhoodes of those spiritual, and sound graces that he worketh in the chosen; or those graces vnperfect or maymed. as namely, a certaine kinde or likenes of our vnion with Christ: a certaine kind or shew of those Capitall vertues; knowledge; soundnes of Iudgement; Loue; Fayth; and pliablenes of minde: and a certayne kinde or shewe of al those other particular vertues, that are before sufficiēly recited. Concerning the other, that is, what iniquitie he worketh forth out of them, or howe he hardeneth them in their owne corruption, or leaueth the same forcible agaynst themselves, we haue to consider, that first as touching the Capitall vices that are



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contrary to those Capitall vertues before  
set downe, he hampereth them in their  
owne snares, or sullieth them with their  
owne uncleannes. which is, first, a deepe  
Ignorance (and that very wilfull) of  
God the Father, the Sonne, and the holy  
ghost. Secondarily, a confused iudgement,  
and a monstrous opinion in all thinges.  
Thirdly, an inwarde & a naturall lothing  
of God, so far as they dare; or are not re-  
strained by earthly benefites. Fourthly,  
Infidelitie, or, not soundly to rest in him.  
Last of all, an inuincible forwardnes or  
hardnes of harte, or a proude loftines of  
mind; utterly refusing to put by man, and  
other creatures, that so they mighte geue  
them selues wholly and onely vnto the  
Lorde: and euer coupling all together in  
such sort, that although in their sonde fan-  
cie they esteeme them not all alike; yet doo  
they bothe make those others no better  
then Idoles, and wickedly robbe God  
of his glory. Then as touching a couple  
of Branches that are contrarie to those  
before recited, and doo growe or spring  
out of those Capitall vices: firste, as tou-  
ching those that goe directly agaynst the  
honour

honour of Gods owne person, to worship him as themselves or other like themselves, will: to haue very saucie or vneruerent heartes befoze him: and to be careles of sounde deuotion. then, concerning the others that do apperteine to the common Societie that god hath set among vs, disdainefully to despise the same, little regarding howe notably they are injured thereunto: to haue no care of preservation, as in generall, so likewise particularly, neither of their neighbours wedlocke; nor of his substance, nor of his goode name or estimation: and euer to be discontent with such present estate, as it pleased God to cast vpon them.

The seconde poynte of his working with the Reprobate as they are Reprobates, is to finde out, in what quantitie or measure he worketh forth this their iniquitie: which he doth, in some more: in some lesse: in euery one, and in all together, as his wisdom hath founde most expedient, eyther to execute on them his iuste iudgementes; or by them to exercise his chosen; or otherwise to doo his will and pleasure.

D. iij.

Thirdly,



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Thirdly, we haue to examine by what degrees he worketh in them: whiche are all one with those others that we spake of before. For out of their owne store he styreth vp or bringeth forth, first the Motion: secondarily the lyking: thirdly a readiness to do it: last of all, the Commencing of the acte it selfe.

Fourthly, we haue to consider in what manner, or by what power: or meanes he worketh this same in the. which also hath a double consideration. Inwardly he doth it two wayes: partly by the ministerie of Satan: and partly by their owne readiness to yll. By both which he dealeth with them two manner of waies. The one is by making strong or forcible vpon them their owne natural corruption, gentling them ouer to be lead thereby, as before is prescribed: The other is by setting them (as them selues also weigh therinto) in those shewes or shadowes of sounde excellencies: before recited (as if they were the things them selues) till their destruction come vpon them before they be aware: Outwardly, instrumentally, or in respect of the outwarde action he doth it by two poyntes

poyn<sup>t</sup>es of their owne corruption. The one is the great contempte that they haue as well of those ordinarie Meanes, the worde, the Sacramentes, the Church, and Gouernment: as also of the Helpes before recyted, Watching, Fasting, and Prayer. The other is that highe and immoderate estimation that they haue of deceitfull groundes: whiche are naught els but flesh and blood, or an arme of flesh. as the ouer-lashing opinion which in these dayes a number of them haue of their owne iudgement, the wisdom of man, Antiquitie, Uniuersalitie, Doctors, Councels, Succession of Bishops, Tradition of elders, Church of Rome, Peters sayth, and such like.

Last of al is to be seene, to what ende he doth so worke in them. which neuer is, either for the sinnes sake to helpe forwarde sinne; or to bring vpon them other iniquitie then them selues would willingly fall into: but euer to bring vpon them, in the way of iust vengeaunce, the frutes of their owne vngacious wayes; to execute his owne righteous Iudgemēt<sup>s</sup>; and to shewe forth his pacience or longe-

D, iij.

suffe



## *The Person of*

suffering, and other poyntes of his glory besides.

The thirde and last poynt of his speciall working is the same whereby he dealeth with all inferiour Creatures ordey-  
ned to the vse of man. In which (consi-  
dering that which is sayde alreadie of his  
generall worke withall) wee haue but  
these two thinges to consider. first, what  
is the maner of his working in them: and  
then the ende wherevnto it tendeth. The  
maner of his working in them, is eyther  
by the common course of nature whiche  
he hath already set or appoynted to euery  
one: or by some Extraordinarie or se-  
cret power, besides the course of nature;  
or els cleane contrarie therevnto. The  
ende whervnto this his working tendeth  
is, eyther to do that whervnto by course  
of nature those things are ordey-  
ned: or els to doo some extraordinarie thing o-  
therwise then the course of nature lea-  
deth them vnto. Whiche lightly is, ey-  
ther to the helpe of the afflicted: or to the  
punishment of malefactoris: or to the ser-  
ting forth of Gods glory.

The

## The Conclusion.

**S**O we see, that as touching the whole worke of our redēption, or whatsoeuer good thing is wrought in the chosen, although in the tyme of darkenes we haue takē much to our selues, & euer by nature couet so to do in these thinges aboue all others: yet doth it all, and euery iote apperteine vnto God. For first, as touching that parte of it, that is attributed to the father, we see very plainely, that mā can haue nothing to do with it. The election or purpose must needes be of God alone: no iote of it can any way apperteine vnto man. Then, as touching the seconde parte, whiche was the working forth of that his election or purpose; that must needes be attributed to the Sonne: and is suche a thing, as can not in any wise come vnder the fingering of man. Last of all, concerning the third part which was the working of the same in vs; that is of such a nature, & so far passeth the strength of fleshe and blood, that no parte thereof can properly be attributed to man; but only



# The Person of

\* Neuerly vnto the holy \* Ghost.

thelesse, al-  
thoughe

there is no

good thing

at all wro-

ught in vs

(be it ne-

Of him, and through him, and for him  
are all thinges. to whome be glorie for  
euer. Amen.

Rom. 11. E. 36.

uer so litle: euen to the least thought of all ) but that in respecte  
of the substance of it, or doing the same, doth only appertene  
to the Spirit of God, as to the only author thereof: yet diuers  
thinges that doe appertene to this laste part, God doth in his  
worde (after a sorte, or in some respect) intitle to man, as name-  
ly, first, because they are wrought in vs, as in the shoppes or  
working houses of the holy Ghoste. secondarily, because the  
holy Ghoste doth euer first frame our willes to go therewith-  
all. laste of all, because we shall haue the rewarde that apper-  
teineth therevnto by the promise of God. And yet not so, that  
he betrayeth his owne glory, wrongfully geuing the same to  
whom it doth not appertene (being euer redy, yf so it be takē,  
to challenge it wholly vnto him selfe): but only, eyther to our  
comfort, for that so he geueth vs hope of Retribution or re-  
warde: or to our encouragement, for that so geuing vs the  
name to haue done somewhat, or geuing vs the prayse of the  
deede, he doth allure vs with better chiere to go on forward.

# A SHORT SVMMME of Christian Religion vnder the consideration of the Ten-Commā-

dementes.

¶ There is none ende of making many  
books: and much reading is a wear-  
iness of the fleshe. Let vs heare  
the ende of al. Feare god  
& kepe his Commā-

dementes.

¶ For this is the Whole  
dutie of man.



A SHORT SVMMME  
of *Christian religion* vn-  
der the consideration of the *ten*  
*Commaundementes.*

¶ The generall discourse of  
all together.



That peece of scripture which  
commonly goeth vnder the  
name of the ten Commaun-  
dements, as is written in the  
twentieth Chapter of Exo-  
dus, from the beginning of the seconde,  
vnto the ende of the senētienth verse, may  
well be diuided into a couple of pꝛincipall  
partes. wherof the former is the Pꝛeface,  
or foze-speache vnto the Commaunde-  
mentes: the other the Commaundements  
them selues.

In the Pꝛeface, I am the Lord thy God:  
which brought thee out of the lande of  
Egypt, out of the house of bondage, we  
haue to consider two thinges: to whome  
he speaketh; and what it is that he sayth  
vnto them: Concerning the former of  
them

# *the Commaundements.*

Fol. 29.

them, it is no more but this: that literally he speaketh to the Israelites onely: Implicatiuely, or, in sense and meaning, to vs also, and to all the faithfull, or to all Christians that haue bene since in al ages. Concerning the other, firste in plaine wordes hee doth not onely say or affirme, that, he is the lord our God: but also proueth y<sup>e</sup> same, for y<sup>e</sup>, as he brought y<sup>e</sup> Israelites literally out of y<sup>e</sup> land of Egypt, the house of bondage; so hath he mystically in in lyke sorte broughte both them and vs out of perdition, from the power of the diuell vnder whom we should otherwise haue bene: a more wretched bondage then any mans heart could euer conceaue. Then, besides his plaine wordes he seemeth to implie, first for his owne part, that He is suche, as may very well commaunde vs; and we such, as ought by good right obey him: so to make plaine vnto vs before hande, that yf he shall nowe geue or prescribe vnto vs lawes of religion, it is no more then he may lawfully do. then for all others whatsoeuer, that they haue no authoritie to prescribe vs any lawes of religion; and, yf needes they wyll, yet  
nede



## *The Summe of*

neede not we obey them, nor may yf we woulde: because they are not able to challenge that kinde of dutie by any such title; and are not able truely to say, I am the Lord thy God. &c.

The Commaundementes them selues may in like maner be diuided into a couple of principall partes: setting the firste by it selfe; and all the rest likewise aparte by them selues, but (in this respect) all coupled together.

The firste Commaundement doth geue forth the Summe of all Religion Generally, or in fewe wordes compriseth the whole: bringing all to this one pointe: To worshippe, or esteeme as God, the onely true God, and lyuinge Lorde.

The other doe more Specially intreate of the same: diuiding this whole duty of man, or this whole summe of sounde Religion into a couple of principall partes.

The former of them is that part of our dutie, that immediately respecteth God him selfe; or, the worshippe that he reserveth to his owne Person. vnto whiche, the thre next commaundementes do apperteine.

# *the Commaundements.*

Fol. 32.

perteine. Of which three, the firste declar-  
eth what kinde of worshippinge it must be,  
as touching the nature, or maner, or sub-  
stance of it: that is, to worshippinge him as  
he hath appointed, and none otherwise.  
The seconde teacheth vs that we may not  
rest in any outward shewe of worshippinge:  
but that we shoulde inwardly haue  
so notable a reuerence of God, as that  
suche worshippinge as the former descri-  
beth, shoulde euer be pouldred with true  
sinceritie. The laste requyeth a seruent  
zeale, or an vnfeined and an heartie de-  
sire to attaine therevnto, by keeping ho-  
ly the Sabbath day.

The other respecteth that parte of our  
dutie that concerneth oure mutuall or  
common societie, or the order of our lyfe  
one with an other. whiche also is our  
dutie to God: because hee hath enioyned  
the same; and we otherwise stande bound  
to none but to him. Of which the other  
sixe Commaundementes doe entreate.  
and that in suche sorte, that, firste they all  
considered together doe plainly im-  
ply, that firste we muste haue an in-  
warde Loue, or an heartie affection,  
both



## *The Summe of*

both to the whole, and to euery membre thereof: then that we must bring forth the same three maner of wayes. whereof the the first is, that we knit or linke together one with an other, in such order, as it shal appeare that God him selfe from time to tyme doth set among vs: vnto which apperteineth the fiste Commaundement. The seconde, that vnto this knitting together by honouring each other, we also bring with vs a true and faythfull care of preservation, to be spread forth vnto all, & to euery one. This doth God commende vnto vs two maner of wayes. first generally, or in fewe wordes comprising the whole charge: wherevnto apperteineth the sixt commaundement. then moze specially, or descending to some particulars: vnto whiche apperteine those three that next followe. whereof the first, requireth so good regard of euery one, as that we annoy none in their wedlocke; or, that our selues walke not so inordinately in that kinde of vice, that it be, eyther the ouerthrowing or els y daungering of others: the seconde likewise, so vnfeyned a care of our neighbour, that we seeke not wrong-  
fully

fully to get frō him any thing that is his :  
the thirde in like maner, so good aduice-  
ment on his behalfe, that we euer seeke to  
upholde our neighbours good name and  
estimation. The third and last is, that we  
be euer fully content with our estate : that  
so our common Societic may be lesse vio-  
lated by any inordinate dealing to better  
our selues; vnto which the last Comma-  
dement doth apperteine, and therewithal  
maketh the way moze easie to the obser-  
uing of all the rest.

## The particular discourse of euery one.

### *The first Commaundement.*

**T**he first Commaundement, as before  
is declared, doth geue forth the whole  
dutie of mā, or the whole summe of Chri-  
stian Religion Generally : bringing the  
whole, within the compasse of these fewe  
words; To haue no other Gods, in the  
sight of the onely true & liuing Lord. But  
for the further opening of it, we haue to

*E. i.*

*conli-*



# The first

consider these two things. first, what it forbiddeth: then, what it requireth.

It forbiddeth, first the vice it selfe, that here is named: then also the Roote therof, and whatsoeuer increase commeth out of the same first, that so this vice may out of it afterwarde more naturally spring, and last of all the soyle wherein it groweth. The vice that here is named is, to haue mo Gods, then him that is in dede & only God: whether they be creatures in dede; or but fictions of their owne deuise. The Roote is, and needes must be, the Ignorance of God; the Father, the Sonne, & the holy Ghost. which what it is, as touching the particulars therof, may be more conueniently gathered out of & knowlege anone to be set downe. Out of this ignorance doth spring that which is commonly called vnbeleefe, or hardnes of hart, or impenitencie (when we take those wordes more largely): which in effect is, first a confused & a wrong iudgement in all thinges that appertaine to sound Religion: secondarily, little or nothing to esteeme of God: thirdly, neuer soundly to rest in him, but stil to presse on further, we wote not whither: last of al so stubberne & so frowarde

\*The particulars are but touched briefly in that which followeth. but largely in the former booke, which goeth altogether by: vpon.

an hart, that refusing to submit our selues wholly to God, we buddle him and others together, as we thinke good; and so geue forth nothing but y<sup>e</sup> which is, either plainly wicked, or els, vnder the shew of holynes, as bad. The soyle or ground wherin it groweth is the corruptiō of our nature. which corruptiō reigueth in al Infidels: not only with the worst; but also with those that are the very best among them.

It requireth, first the vertue it selfe that heere is named: then also bothe 'the Roote oute of whiche it commeth, and whatsoener other increase groweth out of the same, before that this vertue can naturally spring: and last of al the ground wherin it groweth. The vertue is, to put by all others, & to haue the true God only to be our god. Those that we haue to put by, are first all maner of creatures. whether Celestiall, as Angels, or Saintes: or of this world, as our selues, or others, our own, or other folks excellēcies, the sunne, the moone, beastes, birdes, fishes, plants, ymages, & suche like: or Infernall, as the deuils or ill spirits; & dāned soules. Then also all chymers, or fictions, or imaginations, or conceiptes of our owne brayne:

*E. ij.*

*as,*



## *The summe of*

as when the Heathenish people of olde imagined gods of the woods, of the hils, of dales; and suche like innumerable: and we of late (not farre behinde) imagined eyther Angels or Saintes, beyonde the warrant of Gods worde, to flee vnto in time of neede: or when yet we imagine some things to be in our selues, or others to doo vs good, whiche in dede are not to be founde. all which things we haue to put by, and to presse on, to geue our selues wholly vnto the Lorde. The Roote is the knowledge of God; the Father, the Sonne, and the holy Ghost. as namely; vnder the person of the Father, to knowe what the Godhead is in his owne nature, not yet come forth or vttered vnto vs. and therein more specially to inquire, first of such things as most properly concerne his Person: then of certayne other Excelencies that are somewhat farther of from the consideration of his Person, or substance, and yet can neuer be separated from the Godhead: last of all, of his will and pleasure. Under the person of the Sonne, to knowe howe the selfe same Godhead hath declared or vttered him selfe

selfe to be knowne of others. and therein,  
firste in what sorte he beganne this ma-  
nifestation of him selfe : secondarily, in  
what sorte he dyd from time to time pro-  
ceede with the same : thirdly, in what  
sorte it must be accomplished or finished.  
Under the Person of the holy Ghoste to  
finde out in what maner the selfe same  
Godhead worketh in others, that he may  
be knowne in his demonstration. and  
therein, firste howe he worketh generally  
with all: and how moze specially he wor-  
keth with diuers kindes. first with the  
Chosen: then with Reprobates: last of all,  
with all other inferiour Creatures. Out of  
which knowledge doth spring that which  
sometimes is called *Fayth*, sometimes  
*Repentaunce*, (when we take those words  
generally) and by diuers names besides.  
which is in effect, first, a sounde, & a settled  
iudgement in suche thinges as concerne  
true Religion: then a feruent, and a sin-  
gular loue of God, for that we finde him  
to be suche as he is : thirdly, to settle our  
selues wholly in him, & neuer to seeke to a-  
ny other: last of al, so obedient, so humble,  
and so pliable a mind, in all thinges to be at



## The first

\*That by these meanes we are sayd to put by mākinde on the one side, and all other creatures on y other side, that others maye bee moze easily perswaded therin, they must learne to knowe, that y know ledge of god carieth such a light with

the becke of God, that putting by \*Man- kinde on the one side, and al other \*Crea- tures on the other, wee geue ouer our selues wholly to God, by a kinde of spi- rituall Homage or soueraigne honour. the particulars wherof doo moze proper- ly apperteyne to the other Commaunde- mentes. The grounde, or mould where this knowledge will growe, is neuer any other, but eyther the former integri- tie of our nature, whiche now is paste our reache for euer: or els, Iesus Christ, by mysticall vnion to bee incarnate with him. which way only is left vnto vs wher by wee may be able to doo any good.

it, as that thereby we doo in deede very playnely perceyue, that neither the one, nor the other of those are meere to haue any such honour. And first as touching mankinde, yf wee

should giue this honour to any, it must nedes be, our selues, or others. If it be our selues, then is there at al no place of wor- ship, which by nature doth neuer passe but frō the lesser vnto the greater. which ine- qualitie is neuer found betwixt our selues on the one side, and no moe but our selues on the other. If it be others, then must it be such as haue already finished their race

In this present world: or els those that yet remayne here on the earth. If they be of the former sorte, or haue alreadie ended their presente lyfe, fyrste they are not perfect men, for that their bodies and soules are sundred eche from other. secondarily, their bodies (a very fewe only excepted by speciall prerogative) are yet in the bowels of the earth, not able to doe the functions of a body, but subiect to rottennes, and to corruption. laste of all, their soules must needes be, eyther at rest and blessed (and then exempted from the sence & knowledge of our miserie heere) or in paynes and miserable, and so, not at leysure, nor able to gene any blessednesse to vs. If they be such as yet are on earth in this present worlde, eyther they are vtterly seuered from vs by distaunce of place (and then can they doe vs neither good nor hurte): or els they are heere among vs, and then are affected towards vs, eyther well and Chistianlyke (and then it is the worke of Gods spirite in them); or euill and wickedly (and then is the power of the Diuell, and their owne naughtinesse coupled together. but

R. iij.

then,



## *The summe of*

then as they are vnwilling to do vs good, so are they vnable to doo vs hurt); or indifferently (& then neither are they of any desertes towards vs, neither are they in dignitie but our equals, or of the same mould with vs.) So that whether they be saintes in heaue, or damned soules in hel, or men liuing on earth, as they are not able to helpe or hurt vs, so are they neither Lords nor Ladies to vs in this accompt. Concerning other Creatures, nedes must they be eyther Angels of heauen; or wicked spirites, and diuels of hell; or others of these corruptible creatures. yf they be Angels in heauen, then are they ordeined to serue vs, as God from time to time shal imploy them: are but fellow seruants with vs: and haue neither authoritie ouer vs; nor any power against vs, or with vs. yf they be of those diuels, or wicked spirites, then can they not haue but an yl wil towards vs: and yet haue they at all no power against vs. yf they be of other corruptible creatures, either in the firmamēt or elements aboue, or els on the earth, or in the waters beneath, the are they in dede the good creatures of god: ordeined to our vse;

use; but yet all our inferiours, made to doe their seruice to vs: otherwise in their owne nature but weak, and able to doe vs no pleasure at all, but when it pleaseth God to worke by them. So that these also are neither Lords nor Ladies to vs.

## The seconde Commaundement,

**T**he seconde Commaundement doth shewe what kinde of worshippinge it muste needes be. (as touching the substance, or mater of it) wherewithall God muste be serued of vs, so long as we lyue here in this present worlde. that is, To worshippinge him as he hath appointed; and none otherwise. But of that pece of scripture, that goeth vnder the name of the second commaundemēt, there be two principall partes. the former is the Commaundemēt it selfe: the other is the Reason added in the ende, to styrre vs vp to kepe this commaundement.

In the Commaundement it selfe we haue likewise to search out, firste what it  
for



## The seconde

forbiddeth : then what it requireth.

It forbiddeth, first as touching images  
a couple of Braunches : then also the

\*By this  
word roote  
we hence=  
forwarde  
vnderstand  
y knot or  
ioynt, out  
of which y  
Braunch  
groweth.

\*Roote of them, and whatsoeuer other  
Braunches come out of the same. The  
former of y two Braunches that by name  
are forbidden, is to make to our selues, or  
to our vse anie grauen image or the like=  
nes of any thing that is in heauen a=  
boue, on earth beneath, or in the waters  
vnder the earth (and yet not altogether;  
as namely, when they are but historicall  
& ciuile: but) when they are made to some  
superstitious ende. as, eyther to expresse  
the Godheade : or, by that meanes to  
bring him somewhat nerer to vs, or to  
our vse : or, to stirre vp, or kindle in vs  
any kinde of deuotion, or, as we com=  
monly say, to put vs in a good mynde.  
The other is (if it happen we haue made  
any suche, or otherwise light on them)  
to bowe downe vnto them, or to wor=  
shippe them. which may be done eyther  
for their owne sakes; which is the gros=  
ser error : or for others whome they are  
made to represent; which also is badde y=  
nough. And we may bowe downe vnto  
them,

them, or worshipping them two maner of wayes. eyther by giuing some actuall reuerence vnto them; as geuing a crosse the right hand: or, yf in fancie we make any accompt of them, or haue them in any estimation. The Roote is a principall parte of infidelitie, or of the increase that commeth of it, which we may call a desperate or a carelesse mind: not so soundly resting in the workes of Gods wisdom, but that we feare the diuell will runne away with all, or at least very much doubt how the matter will go, vnlesse we adde somewhat more ther vnto; or els haue so litle care of his directiō, y very easely we go before it. The other Braunches that are in like sorte forbidden, are many and diuers: but suche as may all be reduced to a couple of sortes. For whereas our worshipping muste needes be eyther Internall, or els Externall, howsoeuer we shal happē to worship amisse, it must nedes apperteyne to one of these kyndes. But wheras our Internal, or inward, or spiritual worshipping hath lykewise a couple of Braunches, the one of Honoure, the other of Service, we haue here to take



## *The summe of*

take so much moze heed how we sort to-  
gether those Branches that belonge  
therevnto. Branches that goe againste  
his Honour, are, when we do eyther con-  
ceane any such fancies or opinions as are  
contrary therevnto: or hauing ones con-  
ceined any suche, beginne to haue an esti-  
mation or a lyking of them. As for exam-  
ple, To thinke otherwise of God in any  
point, then he hath opened him selfe vnto  
vs: to haue other opinions in pointes of  
Religion, then are set forth in his worde:  
to haue other wayes to helpe our selues,  
eyther in the worke of our Redemption,  
in the whole, or in part; or in other things  
that we nede: to imagin that things come  
by happe or chaunce, or that some others  
beare a sway in them; and doo not attri-  
bute al vnto god: to sweare by any other:  
or such lyke. Branches that go againste  
the Seruice that we owe vnto him, are  
lykewise of two sortes. first when we are  
not in a redines to doo him seruice: then  
when we misse in the deede it selfe. Out of  
a redines may we put our selues, yf ey-  
ther we hamper our selues vnaduisedly,  
by Vowes, Mariage, Bondes, or Ser-  
uice:

# *the Commaundements.*

Fol. 39.

uice : or yf we doo impayze our selues, in  
Minde, Bodie, or Goodes. As touching  
the deede it selfe, that also is double. first,  
that whiche belongeth to our Common  
Calling, as we are Christians : then, that  
whiche belongeth to our senerall Trades,  
or kindes of lyfe. In the former of these  
we offende, when we eyther entre into a  
wrong profession (as both the Jewes, &  
Turkes doo) : or when as hauing entred  
well, and taken vpon vs the right profes-  
sion, we doe suche thinges as we are not  
charged with all. as, Superstitious, or  
Dope-holy persons vse to do, when they  
do their owne, or other folkes woꝝkes :  
Coniurours, Exorcistes, witches, Char-  
mers, and suche like when they go about  
without any calling to call vp, inquier of,  
commaunde, caste out, bynde or hamper  
diuels or spirits; or any other such feates  
of theirs. In the latter of these we offend,  
when as eyther we chuse our Trade a-  
misse ; not regarding therein the calling of  
God, but our owne corrupt affections :  
or els hauing rightly chosen, do otherwise  
vnder the name of our calling, then our  
calling alloweth, or will beare vs out.

Exters



## The seconde

Externall respecteth the outwarde action. Against it we offende, when as eyther we vse any other rites or Ceremonies then are taught vs or warranted by the word of God ( whether they be borrowed of the abrogate Leviticall law, or deuised by our selues; or taken of others, by Tradition, Custome, or writing ) or els when we shrinke frō the open profession of him or his truth, in worde or deede; for feare, or fauour.

It Requireth, first the present Branches: then also the Roote, and whatsoever other Branches come out of the same. The present Branches are heartely to detest all suche images, eyther to worship thē; or els but to deuise, or make thē, or haue them. The Roote is, so fully to settle our selues in the workes of Gods wisdom, & so highly to esteeme of y same, that neuer we go about to do any part of our owne deuise in those matters. The other Branches that arise out of the same, are to be taken in the selfe same order that befoze is sette downe. As touching the former parte of our Inwarde worshippinge, whiche respecteth the Honour that

# Commaundement.

Fol. 40.

that we owe vnto God, firste that we  
thinke or conceaue of God in euery point  
as he hath opened him selfe vnto vs:  
that we conforme our opinions and  
iudgement in matters of Religion to  
the prescript of Gods worde: y we doe so  
fully content our selues in him, that in all  
matters, as in all cases we euer depende  
of, and rest onely in him, as well for the  
whole worke of our Redemption, as he  
hath wrought it in Iesus Christ; as al-  
so for what soeuer els we need in this  
present worlde: that we attribute all  
things vnto God; and seeke vnto him  
in all our necessities: that when soe-  
uer we are iustly occasioned to take an  
othe, then, because he onely is suffi-  
cient to witnes a truth, that wee e-  
uer call him to witnes, and sweare  
onely by him: and whatsoeuer others  
are of this kinde. As touching the other  
part, which is the Seruice that we owe  
vnto hym, there be two sortes of  
Braunches that apperteine therevnto.  
the firste, as touching our preparation  
to doo him Seruice: the other as tou-  
ching the deede it selfe. vnto our pre-  
para-



## *The summe of*

paration apperteyneth, first that we euer kepe in our handes all suche libertie and freedome as it shall please God to afforde vs: then that we keepe vp and mainteine our selues in good plight; in Minde, in Body, in Goodes, that so we may do our Deede the better. Vnto the Deede it selfe do in like sorte apperteine two sortes of Braunches. first, as touching our Common Callinge, that we both carefully reserue our selues to suche thinges only as shall be inioyned, or holde of our handes from all, tyll we are very well assured what is to be done: and also when we shall thzoughly see what is to be done, remoue all lets, set our selues to the dede, and continue therein. then as touching our seuerall Trades of lyfe, firste that we chuse arighte: then that faithfully we walke therein. Concerning that kinde of worshoppe that I termed Externall, and saide to respecte the outwarde action, the Braunches are, first that we duly vse such Sacramentes, Ceremonies, and other Exercises, of our faithe, as the worde of God hath commended vnto vs: and such Ceremonies, and other godlie Exercices,  
as

as shall from tyme to tyme be found mete  
for vs, and rightly by those that are in  
authoritie commended vnto vs. then also  
so that we euer professe our faith in this  
naughtie worlde, in worde and deede, as  
occasion shall at any tyme serue.

As touching the reason that he addeth  
in the ende, to styre vs vp to keepe this  
Commaundement, it is double. For first  
he denounceth his iudgements againste  
those that breake it: and then vnfoldeth  
his mercie towards them that obserue it.

In the denuntiation of his Iudgements  
there are diuers thinges to be  
considered. First that he is The Lord our  
God: and therefore ought to be had in so  
much reuerence, as the keeping of this  
commaundement requireth. Then that  
he is Ielouse and therefore can not abide,  
that we should turne to the deuises of o-  
thers. Thirdly that he visiteth the Sinnes  
of the fathers vppon their children, vnto  
the third and fourth generation. wher-  
by he geueth vs to vnderstand, not, what  
he euer doth: but in what case suche doe  
stand in respect of their owne reprobate  
wayes. That is, that Idolatrous pa-  
rentes,



## The seconde

centes, are in manifest daunger to haue, both their idolatric & superstition cast on their children (and the those children neede not so much to triumph or glozy to continue so obstinate in their fathers wayes: but rather acknowledge it to be the hande of God, and his feareful vengeance, that they haue no better grace. whiche also is not the least cause, that this present generation of ours, descended for the most part of Popish parents, is yet so froward as it is): And their other sinnes likewise so cast vpon them, that for their sakes they shall be eyther accursed clene, or much punished, and diuersly plagued; though not in such sort, but that their owne desertes shall also require it together with the other. Last of all, that he termeth them, that hauing Images and such other toys breake this commaundement, no one iote better then Haters of him.

Hauiing so denounced, then he stretcheth out his armes of mercy to embrace all those, euen vnto thousands, that geue themselves to obserue this commaundement. wherein are three principall things to be considered. First, that he will be merciful  
to

# Commaundement.

Fol. 42.<sup>7</sup>

to them. Secondly, that howsoever the  
foolish and frantike worlde accompt o-  
therwise of them, that abhorre to geue  
godly honour to Saints & Images; or,  
in their owne deuises to be as superstiti-  
ous as they: yet God him selfe termeth  
the Louers of him. Thirdly, that he cou-  
pleth together these two thinges, to loue  
God, and to keepe his commaundemen-  
tes. by occasion whereof we may learne  
this one thing, that neyther can we be  
founde to loue him, vnlesse we endeour  
our selues to keepe his commaundementes  
(a ready barre for all hypocrites) neither  
can we keepe his commaundementes, vnles  
we loue him (that al Image-worshippers  
may see their selues playnly excluded).

Let Hypocry beware, that it neuer come  
to be examined by this commaundement.  
It is no marvell, that they would so gladly  
haue stollen it out,

## The thirde Commaun- dement.

The third doth teach vs, that we should  
inwardly haue so notable a reue-  
rence

F. 4.



## The third

rence of God, as that this worshipping be  
foze described shoulde euer be pouldre  
with true sincerity. And it hath two prin  
cipall partes. first the Commaundement  
it selfe: then the threating that is added  
therevnto.

In the Commaundement it selfe we  
haue to consider, first what it forbiddeth  
then what it requireth.

It forbiddeth, first one Bzaunch: then  
also y<sup>e</sup> Roote, & whatsoeuer other Bzaun  
ches come out of y<sup>e</sup> same. The Bzaunch is  
to take y<sup>e</sup> name of the Lord our god ydly  
or in vaine. eyther by swearing ydly by  
him; or howsoeuer els we talke of him at  
a venture, or to no purpose. The Roote is  
Unreuerencie towards God. The other  
Bzaunches that come out of this Roote  
are many of them as bad as this, & some  
much worse, and all together very many  
in nombre: but such as may very well be  
reduced to a couple of sortes. whereof the  
former is of those wherby we breake this  
Commaundement as we are Christians,  
or in respect of our common Calling. the  
other of those whereby it is broken in cer  
ten of our particular Callings or Trades

of lyfe. Of the firste sorte are, first Hypo-  
 crisie : that is , vnder the name of Gods  
 seruaunt, eyther not to receaue Christian  
 Religion, in the whole , or in some mate-  
 riall pointe : or not to haue it our ende-  
 uour to lyue accordingly. eyther in the  
 whole, or in some parte . Secondarily in  
 swearing, whē we sweare either by God,  
 either contrary to our knowledge, falsly;  
 or whē we know it not certainly to be as  
 we say ; or but vainely, when there is no  
 urgent necessitie : or by the Manhood of  
 Christe, or some part thereof , eyther cur-  
 sedly and outragiously; or in such sorte as  
 before is set downe of God : or by any o-  
 ther. Thirdly in our Publique Seruice,  
 yf eyther those to whome the administra-  
 tion thereof is committed , behaue them  
 selues vnrerently , or otherwise then  
 becommeth them that in these thinges re-  
 present the person of God , eyther in the  
 worde; or in the Sacraments ; or in their  
 Discipline or spirituall Censure ; or in o-  
 ther Ecclesiasticall functions : or suche as  
 are partakers therof, eyther receaue them;  
 or behaue them selues there in, otherwise  
 then they ought to doe, or as becommeth

ff. iij.

those



## The third

those that are before the eyes of God.

Fourthly, yf at any other tyme we a-

**\*As it is** the maner, first of pro-  
fane or vn-  
godly per-  
sons: some-  
times wz-  
sing the  
Scriptures  
to a wic-  
ked, or a tri-  
fling sense,  
sometymes  
jangling or  
jesting of  
them, and  
other holy  
misteries.  
then also of  
Cōturers,  
Witches,  
Sorcerers  
and Char-  
mers, v-  
sing (or a-  
busing) ra-  
ther) those holy thynges in their wicked and dyuelish  
doinges. last of all of Papistes in many of their doinges: a-  
busing the Scriptures very much, applying the Sacra-  
mentes after the same maner, as Baptisme to bels, the  
Lords Supper to deade men, and halowing of deade ele-  
menes to their trifling, or wicked purposes.

**\*As the miraculous fast of Christ: Spittle: Ephata: ex-**  
treme unction: Sacrificers: Masse-gestures. &c.

buse **\*holy** thinges: as the Scripture,  
or any parcell thereof; eyther of the two  
Sacramentes; good prayers; or ble-  
sings; the name of God; Hallowinges  
also; or such lyke.

Last of all when we counterfete, or  
take to our vse, or make common suche  
**\*extraordinarie** miracles or other excel-  
lencies as it hath pleased the Godheade  
to shewe forth eyther in Christe or o-  
ther wayes, not to our imitation, but  
to the beautifying of him selfe, or his  
worde. Of the other sorte are diuers  
but suche as doe apperteine vnto those  
that are, eyther in authoritie, or dignitie  
ouer others: and in that respecte repre-  
sent vnto others the person of God.  
Of the former are Princes, vnder-mar-  
gistrates,

gistrates, Ministers, Parents, Hus-  
bandes, Scholemasters, and Masters of  
howshoulde: and whosoever els haue  
any authoritie ouer others. The Braun-  
ches that do apperteine to those, are, first  
as touching their lyfe and conuersation,  
yf they do not their endeuour, euen in  
their Persons to represent the holynes;  
and the reuerende maiestie of God. Then  
as touching the maner of their gouerne-  
ment or ordering of those that are vnder  
their charge, first yf they will rule by will  
without any lawes: secondarily yf their  
lawes be yll: thirdly, yf, whē their lawes  
are good, they do not execute ysame. Their  
lawes may be yll, & vnmete for the iudge-  
mēt seat of god, yf either they tend not to  
that ende, y god hath prescribed: or doe it  
not with y same equabilitie or moderatiō.  
Whende wherunto their lawes & orders  
must tend is double, first to make thē euer  
more & more y citizēs or subiects of gods  
kingdome, in religiō & vertuous life: thē  
y they liue an orderly, peaceable, & prospe-  
rous life one with an other. The modera-  
tiō is, y in punishmēt of faults, they be nei-  
ther more rigorous, nor remisse: in rewar-



## *The third*

ding of well-doing, neither more harde, nor liberall, then God, hath prescribed by the directiō of his word. Their execution will likewise be faultie, yf eyther they pardon in the whole, or in parte, suche as are in falne within the sense and meaning of the lawe: or punish those in the whole, or in parte, that are not founde to haue transgressed. Of the latter, that is of those that are but in Dignitie preferred before others, are the more learned, the more aged, the more noble, the more cunning, & the richer sort. The Bzaunch that apperteineth to these, is no more but this, yf they walke not before God and men in such sorte, as becommeth those to whome it hath pleased God to cloth with so honorable garments before many others; and to chuse them from among the reste, to beare his treasures and precious ietwels.

It requireth, first the contrary Bzaunch: then also the Roote it selfe, and, whatsoever other Bzaunches come out of the same. The Bzaunch is, whensoever we talke of god, to do it with reuerence. The Roote is a singular Reuerence of God. The Bzaunches that appertaine hereto,

to,

to by vertue of our common Calling, are,  
first as touching our profession to receaue  
Christian Religion in euery point: and  
vnsfeinedly to endenour our selues to liue  
accordingly in all thinges. As for swea-  
ring, firste, that whensoever we sweare  
we euer swcare by our holy God: then  
also in such sorte as we ought to do. firste  
so truly, that there be in our oth, not only  
no plaine fallshood; but also no maner  
of dissimulation: then also, that we  
do not sweare so neyther, but when we  
are by good occasion vrged therunto. As  
touching our diuine seruice, that suche as  
minister, do so behaue them selues, as best  
may shew forth, howe holy those thinges  
are; and the very truth, and maiestie of  
them: that such as be partakers of them,  
receaue them as at the hands of God; and  
behaue them selues as in his presence. As  
touching those other holy things, that we  
haue such an estimatiō of the holines and  
maiestie of God, that we abhorre more  
then a thousande deathes, to vse his most  
blessed name, his Scriptures, his Sacra-  
mentes, or good prayers which shoulde  
also be his, but to mosse holy and godly  
vses



## The third

bles, such as him selfe hath ordeined them  
for. Last of all, that in no wise we drawe  
to our imitation any such excellencies as  
we finde done to his owne glory, or the  
cōmendation of his honour: but that with  
reuerence we set them by, and leaue them  
wholly vnto him selfe. The Branches  
that do apperteine herevnto by vertue of  
those seuerall estates, are, first for those  
that are in authority, that first as touching  
their conuersation among men, that they  
so behaue them selues, as may resemble,  
so neere as they can, both the holynes and  
maiestie of God: then as touching the  
forme of their gouernement, that their  
Lawes be good, as well in ende, as mo-  
deration; that they gouerne by the pre-  
script therof; and euer put them in dili-  
gent execution. Then as touching them  
that are in dignitie before others, that they  
walke in suche sorte as becommeth those  
whom God hath honoured, and chosen  
to carie so precious things.

In the Threatning annexed therevnto,  
we haue to beholde, that howsoever we  
may accompte it but a small matter so  
lightly to take into oure mouthes the  
name

name of our moste holpe God : yet the  
Lorde, in his Justice, findeth it to be so  
great a sinne, as that he must needes con-  
demne for it. And then doth there an  
heauie iudgement remayne for those that  
are the worst sort of this kinde of sinners.

## The fourth Com- maundement.

**T**he fourth Commaundement requireth  
that we walke those wayes that it hath  
pleased God to lay forth to bring vs to  
this worshippe before described. But  
the peece of Scripture that belongeth  
thervnto, may be diuided into three prin-  
cipall partes. The first to be the Com-  
maundement it selfe, of the seventh dayes  
rest : the seconde, the concession or allow-  
aunce of sixe dayes working : the thirde  
and last, by what reason he perswadeth  
vs to keepe this rest.

As touching the commaundement it selfe  
we haue to consider, somewhat otherwise  
then in the others, first what it requireth:  
then what it forbiddeth.



## The fourth

It requireth first one Branch y<sup>e</sup> here is named: then also the Roote, and whatsoeuer other Branches come oute of the same. The Branch is no more but this,

\*As thou- that we keepe \*holy the seuenth day, reaching this first & principal Branch it is to be considered, that firste as touching the precise necessitie for the outward obseruation thereof, which was cast vpon the Israelites tyll the comming of Christe, that is not so layd vpon vs, but y<sup>e</sup> we may very well imploy that day also to our vsual labour, yf at any tyme the rule of charitie or Christian dutie shall so requyer, vpon some extraordinarie occasion. Then as touching a certain free obseruation of it, that it doth yet remaine in force with vs. The reasons that are commonly geuen are these. Firste to expresse the spirituall rest that we haue in Christ. Concerning which, it is very true that we haue a notable reste in him. Neuerthelesse to keepe the Sabbath to that ende, byd apperteine to the Israelites alone tyll Christe came in the flesh: not vnto vs, nor to them, neyther sith nowe he is come. and howe soeuer the Jewes cannot yet leaue their superstition therein: yet shall li- tle doth it become Christians, being now past childzen, still notwithstanding to go by the wall. Secondarily to make the estate of seruants and

sting from our vsual labours therein. The Roote is, to be godly minded; or, to haue an vnfeined, and an earnest desire to attayne to thys worshippe before described; and so thoroughly to be sanctified by the gracious worke of God in vs, that euery day more & more wee may cease fro our owne naturall woorkes whiche euer are naught, and be occupied in his, that so we may wor-  
ship

Ship him aright.  
The other Braun-  
ches that do grow  
out of his Roote,  
are many and di-  
uers. Firſte, ſuche  
as doe apperteine  
to the keeping holy  
or right vſe of the  
Sabboth day, be-  
ſides that other  
whiche is already  
ſette downe. as  
namely, to ſpende  
the whole Sab-  
both day, eyther in  
publique exerciſe,  
as in ordinary ſer-  
uice, or Sermons:  
or in priuate me-  
ditatiō, examining  
in what caſe we  
are, and lifting vp  
our heartes vnto  
God in thanks-  
giving, or prayer  
as occaſion is of-

cattle, that are vnder worldly Ma-  
ſters, more tolerable. Concerning  
which it ſeemeth rather to be an  
accidentall comoditie, that the obſer-  
uation of y Sabbath bringeth with  
it: then an eſſentiall purpoſe where-  
vnto it was ordeyned: although in y  
eternall Reſt of ours, not onely ſer-  
uauntes, but all other creatures ſhall  
likewiſe haue reſt. Neuertheleſſe,  
ſeeing that God him ſelfe did often  
point the Iſraelites therevnto, he is  
not I warrant you any Chriſtian,  
that hath not a iuſte conſideration of  
it alſo: partly for that he hath not  
that moderation: but ſpecially becauſe  
that ſo he keepeth his ſeruauntes,  
from the meanes of their ſaluation.  
The thirde and the principall reaſon  
is, that it may ſerue our needfull vſe:  
that both by the godly exerciſe that  
we haue in our publique aſſemblies,  
and by our priuate meditation, God  
may in dede work our ſanctification  
and ſuperforme the thing that we  
ſecke. Beſides theſe reaſons, which  
are by others commonly geuen, the  
Scripture noteth one other, which  
is that the Sabbath day ſhould be a  
token vnto the, that (not they them-  
ſelues or any other, but) the Lorde  
onely wrought their ſanctification.  
to which ende, although that we are  
not bound to obſerue it, becauſe that  
ſo taken it is a figure abrogate: yet  
may we ſoundly gather out of it theſe  
two



## The fourth

two points. that we also are sanctified by no other meanes: & that it becometh vs plainly to acknowledge it, & euer to keepe it in freshe remembrance.

ferred; and prescribing to our selues whatsoeuer is of vs to be done. or in such other workes of charitie, as by iuste occasion we shall be at any time called vnto. Then also whereas it is knowne well inough, that God worketh that worship afore saide in vs by secondary causes, we may oute of it easely gather, that by the vertue of this commaundement we are led to seeke out the benefite of them, and to take it vnto our selues. Of these secundarie causes I find two sorts. wherof the former may well be termed Ordinarie meanes wherby it pleaseth god to worke: the other are more properly Helpes, for the better working of those meanes. So, these other Branches, which doe appertain to this Com. may well be reduced vnto a couple of principall sortes. the former of those that doe appertaine to these Ordinarie meanes: the latter of those that do appertaine to those other Helpes.

As touching both which there are three principall thinges that in this place were to be considred. first what they are: secondarily how God worketh by them: thirdly in what sort we haue to meete with the

workes

Worshiping of God, or howe to take the benefite of them. But because the firste & the second of these three are already set downe in the former booke whereunto they do more properly appertaine, here we shall neede to talke but of the third, that is, how we ought to take the benefite of them.

Therefore to come to those Ordinarie meanes, the word, the Sacramentes, the Church, & Government, this is our duty in euery one. First, as touching the worde we ought so highly to esteeme of it, y<sup>e</sup> not only we study it by our selues; & diligently geue eare to the same being read vnto vs: but also, y<sup>e</sup> we euer mainteine y<sup>e</sup> ministry, so far as y<sup>e</sup> direction of God doth lead vs. The mysterie of the Sacraments haue we often to vnfolde befoze our eies, euer struing therby to mainteine & better our v<sup>n</sup>io with Chzist: and contenting our selues, once to haue receiued thone; oftē to quickē vp our faith by thother. As touching the Church we must in dede be one of them: & yet we must take good hede vnto the. As touchinge the former of these two pointes, because they are the people of God, we haue to associate our selues vnto them; and among them, so nere as we



## The fourth

can (not diuiding our selues frō the rest) to the better sort: when once we are come together, not to part againe without iust occasion; nor to geue them occasion to cast vs out; or to sunder them selues from vs: but euer keeping with them, diligently to reape from tyme to tyme, whatsoeuer spirituall commoditie we may haue by them. As touching the latter, because they are but Men, we muste beware, leaste yf they happen to fall from the truth, eyther in the whole as the Iewes, and Turkes; or but in part, as the church of Rome very fouly hath don, they cary vs also with them. Laste of all, that we may reape the benefite of Gouvernement, firste we haue to submit our selues willingly to drāwe in the yoke thereof: not onely when our Magistrates them selues are good; and their lawes very easie: but also when the selues are bad & tyrannous; & their lawes very greuous. so long as the greuousnes of them consisteth, not in commaunding such thinges as are yll; nor in forbidding such thinges as are good eyther in nature, or in circumstance as the case standeth: but onely in restraining our outwarde liber-

bertie, in thinges indifferent. Then also we muste doo our endeuour to maine-  
teine and vpholde them with our Coun-  
sell, Prayer, Bodie, & Goodes: whether  
them selues be good or badde; so long as  
they are our lawfull Magistrates.

The Helpes that I speake of, which it  
hath pleased the wisdom of God to com-  
mend vnto vs for our better furtherance  
in those meanes (and therefore to be ioy-  
ned with them) are these thre: watching,  
Fasting, and Prayer. Concerning which,  
we haue in like sorte, but the thirde point  
to consider. that is, howe we should helpe  
our selues by these which euery one may  
see to be this. that we ought diligently to  
occupie our selues therein, in them all, &  
in euery of them. or in a fewe moe words,  
firste that we aduise our selues with all  
possible circumspection, what it is we haue  
to doe: what may hinder, or further the  
same. Secundarily that we be so earnest-  
ly bent to do what we should, that we bu-  
sily auoide whatsoeuer may turne vs out  
of the way, or but hinder vs therein: and  
redily vse whatsoeuer may set vs through  
the way, or neuer so little helpe vs for-

**B. i.**

**warde**



## The fourth

warde. Last of all that we haue so lively a feeling of our owne wretchednes and weakenes on the one side, and of the abundance and gracious kindnes that is in God on the other side, that to the performance of these things, we seke vnto god with seruencie of minde. and, to the ende that our prayers may better speede, we euer purge our selues from our sinne, least that by the reason of it we become odious vnto him: and neuer freight our heads so full of worldly fancies, but y we may be able to kepe our minds vnto our praiers.

It forbiddeth, first the Braunch: then also the Roote, & whatsoeuer other Braunches come out of the same. The Braunch is, to be occupied in our vsual affayres on the Sabboth day. The Roote is, to be worldly minded: or, to haue so litle accōpt of our inwarde sanctification, that we do not much care though still we remaine as bad as befoze, and euer be occupied in the workes of our owne corrupt nature. The other Braunches y do spring out of the same are diuers. First such as do appertaine to the Sabboth day it selfe, if we bestowe it, or any parte of it in ydlnes, good:

goodfellowshippe, inordinate feastinge,  
drinking, gamning, or such like: or yf we  
absent our selues from the ordinarie  
Diuine Service: or yf we either cause, or  
suffer others that are vnder our charge,  
so to doo. Secundarily, as touching  
those Ordinarie meanes befoze sette  
downe, yf we haue so litle care to be  
godly, that we behaue our selues cleane  
contrarie to that whiche is befoze sette  
downe. As namely, firste as touching  
the worde, yf eyther we doo flarly de-  
spise and abhorre; or els not singular-  
ly regarde, eyther the reading or the  
hearing of it: or if eyther wee doo  
cleane plucke downe the Ministerie; or  
by our niggardly allowaunce, but  
steale away the force thereof. as for the  
Sacramentes, yf eyther altogether we  
shunne them: or but in some poyntes  
after our manner abuse them: buryinge  
the one in deepe obliuion: and com-  
ming to the other, eyther vnuercently;  
or verry seldome; or not at all, but for  
feare of cyuile coercion, or shame of  
the worlde. Concerninge the Church, or  
in it the better sorte, yf eyther we neuer

B. ij.

ioyne



## *The fourth*

ioyne vnto them; or quickly start out as  
gaine; or make them weary of our com-  
pany; or take not to vs the benefite of  
them. And as for *Bouernement*, yf we  
be so much geuen to lyne after our licen-  
tious will, that eyther we go about to o-  
uerthrow it one way or other; or els lyne  
not by the rule of it, at least whē we hope  
that we are in secrete. Last of all as tou-  
ching those *Helpes*, yf we doo not vse  
them as is described. Firste concerning  
watching, yf eyther we do not aduice our  
selues of those thinges aforesaide: or, yf  
they happen to come into our heades,  
forthwith suppressse them, and lull our sel-  
ues a sleepe in securitie againe. As for fa-  
sting, if we vse not occasions of goodnes;  
nor auoide occasions of naughtines: but  
tenderly spare our labour in the one, and  
licentiously geue ouer our selues to the  
other: and in the meane season set downe  
our selues in some wicked, or vaine toy  
in the name of fasting. Last of all as tou-  
ching *Prayer*, the *Branches* are, eyther  
neuer to trouble our selues therewith,  
eyther not at all, or not in our owne per-  
son; but to put ouer that charge vnto o-  
thers:

thers: or els, yf our selues will take a litle paynes sometimes therein, to be sure of this, that eyther we slippe a side from God, and steale to some Saint; or haue our prayers in a tongue that we doe not vnderstande; or make but a lip-labour of them, putting our heart and minde to other vses, and leauing our lippes and fingers ends only to them.

The Concession or graunting of sixe dayes labour is nowe to be sene. Concerning which we haue to consider, first that it is no parte of the Commaundement it selfe (speaking properly) but onely a permission, or an allowance: Secondly that seeing it is so liberall allowaunce as it is, it ought to perswade vs, in no wise to medle with the seuenth day to any such vse. Thirldy that it is not so to be taken, but that we may haue other holy dayes besides (as they may be vsed) notwithstanding this: the nature of an allowaunce being such, as that it standeth of force but so farre, as it is not restrained by some other lawe of as great authoritie. Last of all, that seeing God chargeth vs with \*no moe, it may seeme not to be so very needefull to haue any moe but only this.

\*For as  
for those o-  
ther feastes  
that were

G. ii.

Con-



## The fourth

Concerning the last part, which is the  
reason wherupon the obseruation of this  
Com. is grounded; the same is double.  
The first reason is, because god him self,  
having finished his worke in those sixe  
dayes that went before, did rest the Se-  
uenth. which seemeth to conclude two  
things. The firsts very plaine: that see-  
ing he hath geuen vs example to doo  
that, wherevnto his words doeth direct-  
ly fall vs, we as naturall children ought  
in this point to follow our fathers exam-  
ple. The other more darke, and more vn-  
certain in it selfe: neuerthelesse so well  
holpē otherwayes, that it also may come  
before our eyes. which is no more but  
this: that yf as the world was made in six  
dayes, and the seuenth was a day of rest.  
so is it likely to stand towards the point  
of six thousand yeres, & then immediate-  
ly the eternall reste in glorie to beginne  
(which not onely diuers of the learned  
haue said, & great likelihoods do import:  
but also the scriptures do seeme to witnes  
both by the whole and vniuersall course  
of them, and also by certaine particular  
places) then may a man in the seuenth  
dayes

appointed  
to y Jewes  
for y tyme,  
(which di-  
uers inter-  
preters, not  
sufficiently  
aduised of  
the princi-  
pall ends or  
vse of the,  
allotted vn  
to this co-  
mmande-  
ment) they  
stoode for  
their tyme  
by vertue  
of the secōd  
commaun-  
dement, &  
not by ver-  
tue of this  
for euer: &  
so are now  
abolished  
with other  
ceremo-  
nies.

dayes reſte moze ſenſible perceaue, that  
nowe our Redemption, to ſo many as  
labour, is nere at hande: and there-  
fore that it is tyme to lyft vppe our  
heades, both becauſe wee are alreadie  
come to the ſixte dayes afternoone; and  
hope that of thoſe yeares which yet re-  
maine, a good nombze ſhall be cut off.  
Inſomuch that hence ariſeth double in-  
ſtruction. firſte to thoſe that will not  
ceaſe from their owne workes here, that  
they muſte in the worlde to come la-  
bour in eternall tormentes: ſo that they  
can not with any ſounde comforte be-  
holde the Seuenth dayes reſte, then  
that thoſe that heere ceaſe from their  
owne workes, that they ſhall reſt in the  
world to come: ſo that they may moſt  
ioyfully beholde the Seuenth dayes reſt,  
that is vnto them ſo comfortable a  
messenger, of ſo bleſſed an eſtate, ſo  
neere at hande. The other reaſon is,  
for that God bleſſed the Seuenth day,  
& hallowed it. which alſo geueth double  
inſtruction. Firſte that ſuche as truly en-  
denour them ſelues to obſerue this Se-  
uenth dayes reſt in ſuche ſort as is pre-  
ſcribed,

B. iiii.

ſcribed,



## *The fift*

scribed, shall no doubt become godlie, because God hath blessed it to that ende: then also that it is no maruell, that suche as so litle accompt as they do, to obserue it as they ought to do, are so vngodly and wicked as they are; because they refuse this blessing of God that shoulde make them better.

## *The fift Commaundement.*

**T**he fift Commaundement teacheth vs to linke together one with an other in such order as we find that God him selfe from tyme to tyme doth sette among vs. For seeing that it requireth, that all inferiours honour their superiours, or submitte themselves vnto them, and all are inferiours in some respect, even the highest of all: we may boldly conclude, that this commaundement knitteth vs all together in one, and so layeth the very foundation (nexte after our dutie to Gods owne Person) of euery State or commonwealth. And in deede, there is nothing that

that so knitteth together, as for to acknowledge this subiection, and gladly to honour and reuerence eche other. But of this Commaundement there are likewise two principall partes. first the Commaundement it selfe: then the promise annexed therewith.

In the Commaundement it selfe wee haue to consider, first what it requireth: then what it forbiddeth.

It requireth first the **Braunch**; then also the **Roote**, and whatsoeuer other **braunches** come out of the same. The **Braunch** of whiche first it speaketh, is, to honour our naturall parentes. The **Roote** out of which this **Braunche** doth growe, is a serious, and a diligent consideration, howe good things it hath pleased God to geue forth in the world to our vse: and namely (so much as apperteineth to this present **Braunche**) howe great good thinges he hath bestowed on vs by our naturall **\*Parentes**. The other **Braunches** that come out of this **Roote**, are, in like maner to honour all others to whom we find our selues to be bound for the like good

**\*The good things that by them he bestoweth on vs, are, sometimes good education, lands, and goodes: if none of those, yet perhappes a good wyll to**



## The fifte

hane done al these things for vs, & a natural loue continuing towards vs. yf not thys neither, yet, at least, that by the we liue. which is, both in it selfe a precious thing: & to the saythfull, an earnest of a better estate, & a way or passage vnto the same. So cometh it to passe, that although we neuer receiued any thing els of our Parentes, though they were the worst, and the most vnnaturall that euer liued: yet euen for this onely ought they to be had in speciall honour. and that, not onely of those that finde them selues to be sealed to that better estate in the world to come: but also of those that yet perceiue no such thing in them selues. because that eyther hereafter they may: or els if neuer they come to that prerogative, yet had they as much of their parentes as others.

\*Here is to be noted that both in the Trees, and in the Branches that belong to this Commaundement, the first diuision (whiche is into five partes) representeth the persons to whom this honoz is due: all the rest that spring out of the same, the honour that is due vnto them.

good thinges: wherewith it hath pleased god to our vse to furnishe them, and therein to make the in effect our parents. But because there are very many that by this accompt must be had in reuerence of vs (though not all alike) it shal be nedefull, first to see who they are: and then what kinde of honour apperteineth to euery of the. Beginning therefore to search out who they are, whom it hath pleased god in this respect to make our Parents, heere muste wee needes beginne with the \*man Iesus Christe. in whom it hath pleased the Godheade, that all fulnes shoulde dwell; and that in him shoulde bee layde vp for vs all the inestimable

estimable treasures of Gods goodnes.  
that as he should be y<sup>e</sup> head of his Church,  
and therefore the very foundation, or the  
corner stone of our mutuall Societie one  
with an other: so might we finde in him,  
that which might sufficiently commende  
him vnto vs in that respect, and haue him  
fully furnished therevnto. From Christe  
descending to men on earth wee finde of  
them two sortes. first, those vnto whom  
we are specially bounde: then all others.  
we are specially bounde vnto thre sortes,  
firste to those that are in authoritie ouer  
vs: as Parentes, Princes, vnder-magi-  
strates, spirituall Pastors and Masters.  
Secondarily, to those that are in dignitie  
preferred before vs: as (besides those be-  
fore rehearsed) the Learned, the aged, the  
honorable or worshipfull, the Riche, and  
those that are skilfull or cunning in their  
Sciences or Trades of life. Thirdly, to  
those that haue a care of vs, or beare good  
will vnto vs: as kinsfolke, neighbours,  
and all other freendes. All others like-  
wise come vnder this accompte, for that  
they are, or at least may be (for ought that  
we knowe) euen the farthest and meanest  
of



## *The fifte*

of all, to very great vse vnto vs. Thirdly, hauing so taken in all liuing men, we haue yet to stretch forth this consideration to many others : Angels ; dead men ; and other Creatures. First, as touching Angels, they are to be taken into this account, for that it pleaseth God to vse their ministerie or seruice to our vse heere in this world. Of dead men that belong herevnto, there are two sortes. the former is of those that perhaps are departed long since, and yet haue so bestowed their time while they liued, that they are in remembrance with vs ; for that they haue aduanced the Gospell, or the knowledge and fayth of Christ, eyther by their learning, or by their life, or by their death : or els some other way haue done good to their posteritie in earthly matters. the other is of those our kinsfolke, neighbours or friends that are newly departed. Those other creatures that belong herevnto, are all these, whereby it pleaseth God in any respect to doo good vnto vs.

As touching the Honour that apperteyneth to these, the same is not alike vnto al. But whatsoeuer it is, it apperteyneth to  
one

# Commaundement.

Fol. 55.

one of these three Branches; Obedience, Mainteinaunce, or Reuerence. Vnto Christ Iesus are they all due: obedience vnto his worde; mainteinaunce to his cause; and to his members on earth; reuerence to him, and all his. and that absolutely, or without exception; and most fully, or after the largest manner. Vnto those that are in authoritie ouer vs are they likewise all due; but with limitation. For first as touching obedience, it is due vnto them so farre as they doo not commaunde any thing contrarie to the worde of God, eyther in it selfe; or as the case standeth in other respectes. As for mainteinaunce by body or goodes, if they bee publique persons, or haue in hande the gouernement of the State, then haue we to yeelde what they charge vs withall to the vttermost penie of our abilitie, without\* discussing whether they take to much or not. If they be but priuate men (as spiritual pastors, Parents, and Masters) then may we vse our own discretion ther-

in: it to our common vse, or for the mainteinaunce of the whole: then also for that we beeing but priuate men, and knowing no more but some part, can not be competent Iudges of the whole, whereof we are ignoraunt.

\*First, for that they are Publique persons, and demaunde



## *The fiste*

In:but yet mainteine them to our power  
so long as we see,first on their parts, that  
they doo in dedde neede it to good, & neede-  
full vles:then on ours, that we are able to  
performe it, both in respect of our sub-  
stance; & in respect of our estate, or vocati-  
tion, or y<sup>e</sup> busines that we haue otherwise  
to do. Reuerence is due to them all: but,  
degrees to be vled therin; and none to be  
reuerēced aboue measure, as though they  
were some certaine gods, or nere ther vn-  
to. Vnto those that are but in dignitie  
preferred befoze vs, nothing peculiarly to  
them in that respect, but only reuerence is  
due: that is, to make that accompt of them  
inwardly; and outwardly to haue them in  
that estimation that belongeth vnto them.  
Vnto those that beare vs good will these  
poyntes of Reuerence; duly to esteeme of  
their good will: and to haue the like in  
store for them agayne. Vnto al others, re-  
uerence likewise, or so highly to esteeme of  
them, as that we make no other accompte  
of any, then as of notable vessels of the  
treasures of god. and this, although they  
be vnkowne to vs; or seme to haue no-  
thing at al in them; or be maliciously bent  
agaynst

# Commaundement.

Fol. 56.

agaynst vs. Vnto Angels likewise, vnto  
the dead, & to other Creatures, a certayne  
kinde of Reuerence likewise, and nothing  
els. As namely, that we esteeme of the an-  
gels, as of the excellent creatures of God,  
ordained to our vse, and doing their office  
accordingly: and if we haue any set me-  
morial of the (for edifying, without super-  
stition appoynted vnto vs) to performe the  
same with due Reuerence. As touching  
those of the dead long since that haue giue  
good testimonie of their sayth, and are as-  
sayned to their triumph in heauē, that we  
haue them in reuerende and thankfull re-  
membraunce, whether it be for their wri-  
tings, or liues, or deatches: as at all times  
els; so especially when we haue any set  
memorall of them, to prouoke vs to bee  
thankfull to God on their behalfe, or our  
selues to folow their vertuous examples:  
as for the others by whom we receiue but  
some earthly blessing, yet to haue them  
also in their degree in very reuerende  
and thankfull remembraunce. As for  
those that are newly departed, y we bring  
them seemely vnto y ground; kepe vp their  
good name so well as we may; and doo  
for



## *The fifte*

for those that are lefte behinde them. As for all inferior Creatures, that we haue them also in that account, that we allowe them that place and estate that God hath geuen them; and that whensoever we haue occasion to vse them, we doo it with sobrietie and reuerence.

It forbiddeth, first the Braunche: then also the Roote, and whatsoeuer other Braunches come oute of the same. The Braunche is to dishonour our naturall Parents. The Roote is to drowne or neglect the consideration of those good things that it hath pleased god to lay vp in others to our vse: as though eyther there were no suche in them; or otherwise that wee could doo wel inough without them. The other Braunches that come out of y<sup>e</sup> same, are many and diuers. First of all, as touching Chyste, the Father of our eternall brotherhoode, eyther not at all to yeelde him those poyntes of honour; or not so fully as we ought to doo. As touching those two sortes of men, and first of all them to whome we are more specially bounde, and among them, those that are in authoritie ouer vs, eyther to disobey them

them in such things as in which they go  
not against the worde of God, eyther o-  
penly; or couerly: or to depole their per-  
sons; mainteine or set vp an other against  
them, or ouer them; or to denie them suf-  
ficient maintenaunce of our gooddes or  
landes: or but to haue them in any con-  
tempt; or not so great reuerence as is due  
vnto the, in thought, word, or dede. Sea-  
condarily as touching those that are bue  
in dignity before vs, either in heart, or els  
by some open fact altogether to dissemble  
or despise them: or not to acknowledge  
them such as they are, but to diminish or  
kepe in some part of their due estimatiō.  
Thirdly as touching those others y beare  
vs good will, eyther to make but small  
accept of their good will: or to shew our  
selues vnthankfull when occasion is of-  
fered. Then as touching all others, yf by  
a wicked preiudice or lecretely with our  
selues we condemne any, eyther for very  
vil persons; or but to be to litle purpose or  
els in outward appearaunce shewe our  
selues to haue them in that accompt. Last  
of all as touching Angels, dead men, and  
inferior Creatures, yf we haue the not in



## *The fifte*

that reuerence enery sorte in their degree  
as we ought to haue. As for Angels, yf  
we haue them in any contempt: or yf vn-  
reuerently we solemnize such good me-  
mozials as we haue or may haue of them.  
As for Saintes, or those deade men that  
haue lefte notable monumentes of their  
faith behinde them, yf lykewise we dis-  
esteeme cyther them selues, or their good  
things that they haue left vnto vs, defa-  
cing their wrytings, their doings, or their  
monumēts, being other wise good or al-  
lowable ynough: or yf we vireuerently  
solemnize those good memozials of the,  
that to our vse and to the glorie of God  
are, or may be well ordeined. As touching  
those that haue left vs but some earthly  
blessing, yf we haue not them also in very  
thankfull remēbraunce; yf we deface their  
doinges, diminishe of their glorie, or raze  
their monumēts. As touching those that  
are lately departed, yf we suffer them to  
lye vnburied; or burie them disorderly; or  
impeach their good name; or neglect those  
that they leaue behinde them. As touching  
all inferior Creatures, yf insolently we  
behaue our selues towardes them: or  
wan-

wantonly vse them.

So we haue in this order to knit vnto

\*all: and to sunder our selues frō \*none. \*Concer=

The promise au=  
nered there vnto,  
doth partely re=  
specte particular  
persons; but espe=  
cially, the whole  
people. As it re=  
specteth particu=  
lar persōs, though  
the wordes seeme  
to promise longe  
life in this world  
without exceptiō:  
yet are they so to  
be taken, as that  
they promise it in  
this worlde, as it  
shall be moste ex=  
pedient; in the  
worlde to come,  
without exception  
or limitation. and  
that the obseruers  
therof, if they haue  
not

ning this knitting together to all,  
whereas notwithstanding many of  
vs in euery Comm-wealth are ve=  
ry yll and corrupt members, it may  
be doubted, howe we may knit vnto  
them, without some steine to our sel=  
ues, or breach of our duty. As tou=  
ching which it is to be knowne, first  
that it may very well stand together,  
that we vtterly mislike whatsoeuer  
is yll in them: and yet notwithstan=  
ding euer carefully maineteine and  
bp-hold our mutuall or common so=  
cietie with them. Then also, that  
there is none so yll, but that cyther  
alreadie there is some good thing in  
him, that may be commodious vnto  
vs, or, of him shall come some plant,  
that shall be of great price: or, yf nei=  
ther of these be, yet for ought that  
we know, they may be: or els, though  
it were possible, that there were no=  
thinge but naughtines in him, yet  
mighte he be a good patterne of the  
great goodnes of God towards vs,  
that he hath not made vs such as we  
take him to be. which thinges ought  
to be of such a compt with vs, as that  
in this case we should euer kepe this  
moderation, so to keepe nerer to the  
better sort, that yet we sunder not  
our selues altogether from the worst  
of all.



## *The fifte*

not the performance of this promise in this worlde (as in deede there is no time appointed) then, because god is true, and iust, they are sure to haue it in the worlde to come. For it is not euer sene, that good subiectes are most cherished: but sometimes wrongfully, and vnnaturally cut off very sone. howbeit their hope to haue this promise performed, is not therefore cut off therewithall: but much enlarged. So likewise on the other side it doth so threaten such as breake it, to haue their dayes cut off, that neuertheless they are in this worlde oftymes ouerslipped: but then, so much the more sure to be cut off from that longe, and blessed lyfe in the worlde to come. As it respecteth the whole people, it doth in like sort not onely promise vnto them, that they shall peaceably enioy their owne lād, so long as they shall thus linke together, by honouring eche other, as they ought to doe: but also threatneth, that they shall be rooted out thence, whensoever they shall start from those bandes of vnitie, and sunder, or diuide them selues from eache other. whiche also came to passe among the  
Isracelites

Israclites, after that the greatest part of them, deuided them selues from the house of Dauid, to whome the Crowne was appointed of God. Out of which, all States haue in like sorte to gather, that yf they shall in maner aforesaid knit together, then shall they also long enioy their countrie, in peace, and prosperitie: yf contrariwise they fall a sunder, then doo they lay them selues open to the spayle, and geue their lande occasion to cast them out, as vnnaturall, and ouerchargeable burdens for the earth to beare.

## *The sixt Commaundement.*

**B**y the sixte Commaundement are we taught, that vnto this knitting together by honouring eche other, we also bring with vs a singular care of preservation, to be spreade forth vnto all, and to euery one. But whereas the three next Commaundementes doe treat of diuers speciall pointes of this care for eache other, that by this is requyred,

H. iij.

red,



## The sixte

red, we may beste take this to treatē of it generally : leauing those special points to the others. And so to proceede, we haue to consider, that first it forbiddeth; then it requireth.

It forbiddeth, first the Bzaunche; then the Roote, and whatsoeuer other Bzaunches come out of the same. The Bzaunch is murther. The Roote is, the neglecting of, or not caring for our neighbours good estate. The other Bzaunches that proceede out of the same are very many. but yet such, as that ( deducting those that doe properly apperteine to those thre Commaundementes that nexte followe ) all may be brought into a couple of principall sortes. whereof the former is, whereby we annoy our neighbour in our Common Calling, or, as all menne generally may doo. the other is, whereby we annoy him in our seuerall estates or trades of lyfe : behauing our selues therein, contrary to that which their nature requireth.

Of the former sorte are these. Firste, when wittingly, or of sette purpose, we bende our selues againste him or against his

his good estate, eyther in dedde; or in word; or els but in thought. Secondly when we are not so well aduised of our doinges, but that, althoughe we meane him no hurt, yet we are occasiō, vnto him of stumbling in the way of his dutie: eyther by word, as when we directly intice him to sinne, or to some other inconueni-  
ence; or but vtter such thinges, as may inwardly corrupt him, or otherwise be some hurt vnto him: or by dede, when we walke so inordinately befoze him, that by our yll example, & other doinges, we enbolden him to some euill; or do him some hurt. Last of all whē we lead our lyues in such sorte, that they are not profitable vnto our neighbours, as when we lyue in no honest labour at al: or els not so profitable as we might make them, as when we lyue in some suche trade as is not so needefull as others that we might be-  
take our selues vnto: or hauing any good trade, doo not faythfully labour therein.

Of the other sorte there be so many that that it is harde to reckon them vppe. but it shall be sufficient to note a fewe prin-



## The sixte

cipall examples . Among Bishops there are founde of these Branches, when as eyther they suffer by their faulte usurpers to take by violence their authoritie from them : or fondly yeld it ouer to any fozeine power : or put suche in authoritie vnder them, as are not meete for the place : or them selues be carelesse in their charge not regarding either to haue any lawes ; or, howe vicious, or weake they are ; or, howe slenderly their good lawes be putte in execution, eyther by want of diligence therein, or by extending their prerogative to goe directly againste the meaning of them. Among all inferior Magistrates ( whether Ecclesiasticall, Civile, or Martiall ) when they are eyther false, or negligent in their charge ( so longe as they haue receaued in charge to doo no more then lawefully they may ) as also on the other side yf they pronounce sentence, or doo execution accordinge as they are putte in truste, or as the Lawes directe, so ofte as their charge, or the Lawes of the Realme are contrarie to the word of God, Among Spiritual Pastors

ffor of ministers, when they haue so lit-  
 tle care of their flocke, that eyther them-  
 selues are not resident, or vsually a-  
 mong them: or being there, deliuer vn-  
 to them vnholsome doctrine: or, yf it  
 be holsome, let them not haue it (other-  
 wise occupied, or louing their ease) plen-  
 tifully ynough: or be vicerly so boyde  
 of all discretion or consideration, that  
 they put not their spirituall Censure in  
 vze; both by their worde, and by their  
 Sacramentes, to gene sinners to vnder-  
 stande in what case they are before God:  
 or behaue them selues vnteuently in  
 their function: or lyue vngodly: or  
 without any sufficient calling leaue their  
 cure (for a greater lyuing) they care not  
 to whome. Among parentes, when  
 they haue so little care of their Children,  
 that they doo not sufficiently to their po-  
 wer relieue their bodily necessities: or  
 pamper them ouermuch: or teach them not  
 the knowledge or feare of God: or doe not  
 inuize them to labour in some godly trade,  
 wherby they may be able to liue: or put  
 them off fro their hāds they care not how,  
 for



## *The sixth*

for keeping, and furthering of them in the feare of God : or withholde them from mariage, when time is they should marie: or force them to mary for their owne profite, or pleasure, such as they can not solidly fancie. Among Scholemasters or teachers, when they corrupt those children of God that are vnder their hands, by reading vnto them such authoꝛs as may infect them eyther with Heathenish, or Popish religion; or bring to their knowlege any other such naughtinesse: or otherwise suffer them to decline to loosenes of lyfe: or put not so much vnto them in matters of good learning, as they are able to deale withall : or be ouer heauie & greenous vnto them. Among God-fathers and God-mothers, or those that are sureties for children when they are christned, when as they doo so lightly passe ouer their charge to the parentes agayne : or do not very diligently endenour them selues to teache them, first the pꝛinciples of religio; then also the higher matters of greater perfection, so farre as is nedeful for them to knowe. Among masters and dames, when they doo not diligently trayne vp  
their

their seruantes in religion, and vertue :  
when they suffer them to be ydle : when  
they imploy them ill, or teache them some  
naughtines : when they set them aboute  
their owne bellies : or other worldly af-  
fayres on y<sup>e</sup> Sabbath day ; especially then,  
or at any time els , when of righte they  
should be at Seruice, or Sermons : when  
they suffer them to outray in wastfull spe-  
ding, whether in apparell for their ma-  
sters honoz, or worshippinge ; or howsoener  
els : or, when they occasion them by their  
straighte allowaunce , to seeke oute yll  
wayes to mainteine them selues. Among  
Artificers, when they lende forth their  
hande, or their cunning to helpe forwarde  
sinne ; or, but to content the vanitie of  
men. Among the Richer sorte, when as  
by their riches they do not endeuour them  
selues, to relieue the necessities of their  
neighbours about them : whether to the  
instruction of their soules, by preaching,  
and scholing : or to the reliefe of their bo-  
dies, with foode, apparell, harbour, phi-  
sicke, surgery, &c : or to their defence, and  
mayntenaunce in their right, against those  
that would beare them downe. Last of all  
(and



## *The sixth*

(and to passe ouer many) among Subiects, when as they haue so little regarde to the Common-welth, that cyther they do without licence contrary therunto: or els for their owne profite or pleasure, procure licence to doo otherwise, then them selues doo see that it may beare.

It requireth first the Braunche: then also the Roote, and whatsoeuer other braunches come out of the same. The Braunch is, to preserve the lyfe of others. The Roote is a carefulnes for our neighbours good estate. The other Braunches are many and diuers: but of those two sorts before described. Firste as touching our generall Calling, that whatsoeuer wee determine towards him of set purpose, in deede, worde, or thought, it wholly tende to his preservation, and bettering. then that by our worde we doo both occasion him to goodnes, and also directly prouoke him therunto: by our deede or outwarde behauiour & conuersation we do the like in both those poyntes. Last of all, to the ende that our life may be moste profitable vnto him, that we enter into that trade of life, wherby we may do most good;

good; and faythfully occupie our selues therein. Then as touching euery ones speciall degree or calling, that Princes keepe their kingdomes; and the gouernment of them in their owne handes: that they see that their lawes be good, tending to the same ende that Gods word prescribeth; and dooing it with the same equalitie or moderation: that they be so careful to see them duly put in execution, as that neither them selues do vse, or clayme any such prerogative, as doth not helpe it forwarde; neither place such vnder them (so nere as they can) as haue not that their full purpose; nor suffer the to continue in authoritie stil, that do degenerate. That all inferior magistrates do their dutie according to the charge committed vnto them (so long as it varieth not from the worde of God, neither by nature, nor yet by circumstance) truly, & diligently: otherwise flatly and playnly refuse, eyther to geue sentence; or to do execution. That spirituall Pastors be resident where their charge is: breake vnto them the worde of God soundly, & sufficiētly: vse their keyes to go together, whether it be to open, or to shut: keepe



## *The sixte*

keepe to the charge committed vnto them, vnlesse God shall call them to some other. That Parents moderately relieue the bodily necessities of their children: soundly instruct them in true religion: teache them vertuous & godly behauiour: traine the vp in some trade, wherby they may do mosse good: put them not of fro their hands, but so as they see good likelyhood, of keeping, and bettering the in the way of godlines: when they see it nedefull for the to marie, that they do both helpe the forward: & that where themselves can best like in the feare of God. That Scholemasters put by al such Authoꝛs as may infect their scholers, syther with Heathenish, or popish corruption: teach the the principles of sound religion: trayne the vp in ciuile & vertuous behauiour: and as for their maner of teaching, first see that it be good; & the folow it with diligence, and moderation. That Suerties for children at their christening, do not passe ouer their charge to others: but the selues see that they be trayned vp as they ought, first in the principles; then in all other nedefull poyntes. That Masters & Dames instruct their seruants in  
Religio

Religion: see that they bestow not y<sup>e</sup> Sabbath day, nor any such other time lawfully exempted in worldly affayres; but in diuine seruice, and such other works, as become such opportunities: kepe them euer sufficiently occupied: teach them in al their doings faithfulness & truth: see that they spend not, but as they may beare it: and that they the selues allow the so liberally, that both they may be able to maynteine their seruice; & also haue some reasonable continuall encrease therby. That Artificers bestow their labour and cunning in suche things only, as are to our nedeful & sober vse. That the Richer sort do their best endeavour to helpe their neighbours to instruction for their soules; reliefe for their bodies; & mainteinaunce in their right. Last of all that Subiects breake no good & needefull lawes though they haue licence; nor procure licence so to doo, in any matter that goeth agaynst the Common-wealth.

## The seuenth Commaundement.

The seuenth Commaundement requireth so good regarde of euery one, as  
that



## The sixte

that we do in no wise annoy our neighbour in his wedlocke ; nor our selues walke so inordinatly in that kinde of vice, that it be eyther the ouerthrowing, or the daungering of any other. As touching which we haue in like sort to consider, first what it forbiddeth; then what it requireth.

It forbiddeth, first the Braunch: then the Roote, and whatsoeuer other Braunches come out of the same. The Braunche that here is spoken of, is Adulterie. The roote is an vnchast minde, or no sounde care to keepe our selues chaste. The other Braunches that come out of the same, are diuers: but some more principall Braunches then others. Those that are of the former sort, are first and foremost, all vnlawfull and vncleane copulations: secondarily, all other vncleane dedes that are of that kind: thirdly, vncleane talke: and last of al, vncleane thoughts. Of the other sorte are these: ydlenees: companying with harlots, or light persons: viewing of beautie: harkening to wanton talke: deuotie fare, or pampering of the body: any kinde of voluptuous liuing: the bowe of single life: not to marie when neede requireth: if we  
be

be married, much to absent our selues one from an other; or any way to suffer the loue and lyking that is betwixt vs to decay.

It requireth, first the **Braunch**: then also the **Roote**, and whatsoener other **Braunches** come out of the same. The **Braunche** is to vp-holde and preserue our neighbours chastitie, that they doe not commit adultrie. The other **Braunches** are diuers: but as I sayde before some more principall then others. Of the firste sorte are these, y<sup>e</sup> we vtterly abhorre all such copulation; and that all be chaste and cleane, in dede; in word; & in thought. Of the other sort are these, to be occupied: to keepe companie with chaste and cleane persons: to turne a side our eyes from the beauty of others: to stoppe our eares to dangerous talke, and to rebuke it: to lyue an austere, and painfull life: to keepe our fredome in this point: to marie whensoener nede requireth: yf we be married, not to absent our selues much but to kepe together; & by al possible meanes to mainteine our mutuall loue or lyking one of an other.



# The eyght Com- maundement.

**T**He eyght Commaundement doth in like sort requier so vnfeyned a care of our neighbour, that we seeke not wrongfully to gette from him any thing that is his. As touching which we haue in like sort to consider, first what it forbiddeth; then what it requireth.

It forbiddeth firste the Bzaunch: then also the Roote, and whatsoeuer other Bzaunches come out of the same. The Bzaunch is to Steale. The Roote is to haue no care of our neighbours substance, or vnrightheousnesse in getting of wealth; not to regarde howe we come by such thinges, so long as any way we may get them. The other Bzaunches are diuers: but some moze principall, then some others. Of the former sort are those wherby any wrong is done to our neighbour in some part of his substance, or such thinges as belong therunto. which wrong may be donne thre manner of wayes. firste by doing the deede it selfe. The deede it selfe may be iniurious two wayes

wayes. first yf it go directly againste the worde of God, whether the lawes of our Princes goe therewithall (as in many kindes of our Extortion; Usuries; Deceites; Defraudinges of heires, or successors; and such like): or whether it be but the lawe of God onely, going \*further, and to greater perfection, then oftymes the lawes of Princes regarde. Then if it go but againste the lawes of Princes, in such thinges as the worde of God hath it selfe left indifferent, but hath therewithall left libertie vnto Magistrates to restraîne the same, as they frō tyme to tyme shall find expedient: as namely, to take to our selues any other allowaunce in apparell, fare, pastime, price, hier, wages or such lyke, then our lawes do allow vs to do. The second kinde of wrong is, yf we do but consent to others that do it; or

\*As hereby many iniuries & dayly passe among vs. and namely the common manner of with-holdinge the Church lyuings by right of impropriation in the hands of those & are, eyther at al not occupied in y<sup>e</sup> con- ministerie

of the word or not in such sort as they ought so farre as they are able. Wherevnto also may be added (so far as I can see) almost all such letting of Church lyuings by lease, as is for a farther commoditie, then falleth with in the tyme of the lesor, and the procuring of things so to be let, or the enioying of the same: lykewise the making away, or diminishing by excessive spending, eyther landes or goodes, from those to whome they ought to come, and such lyke.



## The eyght

conceale the same. The thirde, not to make restitutio, and recompence for such iniuries as we haue done. Of the other sort are, to liue an ydle & an vncoccupied lyfe: to haue no sufficient trade whereby we and ours may lyue: not to be content with our estate: prodigalitie, or superfluous, and vaine expences.

It requireth, firste the Braunch: then also the Roote, and whatsoeuer other Braunches grow out of the same. The Braunch is, to be true and iuste, concerning that kinde of thefe that commonly goeth vnder that name: or, so heartely to detest it, that we rather chuse to die, then to succour our selues by it. The Roote is, the loue of equitie in all such cases: or, when a man hath a care of his neighbours commoditie, in no wise to touch it, but to leaue it wholly vnto him selfe. The other Braunches that doo proceede of the same Roote, are also diuers: but some more principall, then others. The former sort may be thus contracted. First our selues to take hede, y we medle with nothing y is not our own. As for others, if any woulde proloine away his goods

or by open violence overlay him for  
thē, not to suffer any such so neere as we  
can: yf any haue already done it that we  
know of, to helpe him to his right againe  
to the uttermoſte of our power. Yf in  
tymes paſte we haue done him wrong,  
whether warranted by the lawes of our  
countrie, or not, firſte to make to him, or  
his a full reſtitution: then alſo to make to  
him or his a ſufficient recompence for his  
want thereof, ſo farre (at the leaſt) as we  
are able. The latter ſorte are, euer to be  
occupied in ſome godly labour: our ſelues  
to haue ſuch a trade ( ſo nere as we can )  
as is ſufficient maintenaunce for vs, not  
iniuring any: to be faythfully occupied  
therin: and to be very ſpare and moderate  
in all our owne priuate expences.

## The ny nth Com- maundement,

**T**he ny nth Commaundement in lyke  
ſort requireth ſo good aduiſement on  
his behalfe, y we euer ſeke to vphold our  
neighbours good name. But as touching  
this alſo, we haue to conſider, firſte what  
it forbiddeth; then what requireth.



## *The nynth*

It forbiddeth, firste the Bzaunch : then also the Roote, and whatsoeuer other Bzaunches come out of the same. The Bzaunch is, the bearing of false witness against our neighbour. The roote is whē a mā hath no solid care of his neighbours good name or estimatiō. The other Bzaunches y come out of y same are, to be inquisitiue (being but priuat mē, or doing it but to feede our humors) of our neighbours faulces : to minister occasion to talke of the same : to disclose them to others to his shame : to speake the truth of him, to reproche him withall : to reuile, mocke, or taunt him, with open rebukes, plaine scoffes, or secret quippes ; so to abase or discredite him, or but to make others mery : to beare with others that so do, and not to shewe forth a misliking of it : and ouer lighly to passe ouer our selues, not considering that we haue ben, or may be as bad as the worst.

It requireth, firste the Bzaunch : then also the Roote, and whatsoeuer other Bzaunches come out of the same. The Bzaunche is so to abhorre false witness, that on the other side we be readie to say the whole truth on our neighbours  
be

behalfe. The Roote is, to be studious to  
upholde a good report of our neighbour  
so farre as we may conueniently. The o-  
ther Branches are, to be readie to couer  
his nakednes, and faultes: gladly to ac-  
knowledge such vertues, and other good  
qualities as he hath, how yll soeuer he be  
otherwayes: redely to geue him, as occa-  
sion shall serue, his iust cōmendation: yf  
at any tyme we be disposed in the way of  
honest mirth to speake pleasantly of him,  
to be sure that it tend to no yll: yf we be  
in place where he is reproched, to defend  
him so well as we may; and to turne the  
talke eyther altogether from him, or so  
much as we may to his commendation:  
and last of all to cast our eyes vppon our  
selues, and our owne doings, that so fin-  
ding, that we would be loth to haue our  
owne faultes witten in our fore-heads,  
we may be the moze desirous to couer  
our neighbours. \*

\*Herewithall it is good to consider, that as this vice before  
described doth become all men very yll, but much moze those  
that are of some accompt, as the learned, aged, honourable, or  
suche lyke, and most of all those that sit in place of iudgement,  
especially when they are on their iudgement seates: so on the  
other side the contrary vertue doth become all menne well,  
at all times & in al places, but much moze those that are in bet-  
ter



## The tenth

ter accompt, then the rest, and most of all Judges to whome is committed the sentence of equitie, to be pronounced by their mouthes, especially when they are in place of iudgement. that so the reuerence of their persons, the excellencie of their office, and the maiestie of their iudgement seates may the lesse be blemished, and shine more clerely.

## The tenth Commaundement.

**T**he lasse, or tenth Commaundement chargeth every one to be content with his estate: and so consequently requyreteth so notable a moderation to be grounded in vs, as may very well, both helpe forwarde our Common Societie; and also prepare a man the better to walke the harde and painefull way of these Commaundementes. But as touching it, we haue also to consider, first what it forbiddeth; then what it requireth.

It forbiddeth, firste the Branch: then also the Roote, and whatsoever other Branches come out of the same. The Branch that firste he speaketh of, is to couet. \*the example is geuen of our neighbours house. more specially are forbidden diuers members: as to couet

\*As touching this  
coueting it  
is to be noted  
that he

net his wife, his man-seruaunt, his maid-  
 seruaunt, his Oxe, his Ass, or any thing  
 els. The Roote is the misliking, or  
 not an heartie liking of the estate that  
 it hath pleased God to caste vpon vs:  
 and yet no further, but that we couet  
 no better, vnlesse by lawfull meanes  
 (as we call them) we might come there-  
 vnto. Of the other Braunches that  
 come out of the same there be two sortes.  
 In time of aduersitie when the Crosse  
 is layde vpon vs, or when thinges  
 fall not out as we woulde haue them,  
 to be so disquieted in mynde, that fyrst  
 we cleane forget the hope that we haue  
 of a better estate in the worlde to come;  
 or els forsake the holde of it, or (at  
 leaste) a good parte thereof. then com-  
 ming downe to our selues, in our im-  
 paciencie eyther destroy our selues: or  
 furiously doo our selues, or others some  
 hurte: or open our mouthes to blasphe-  
 mic and cursing: or languishe away in  
 the greefe of our mynde: or in secrete  
 mutter, or murmure at it; or seeke to pre-  
 uent it, or get it away by inordinate mea-  
 nes (as by wishing, or seeking out hidden  
 treasure

speketh not  
 of coueting  
 anye thing  
 wrongfully  
 or to haue  
 any of those  
 thynges  
 while the  
 right of the  
 appertey-  
 neth to our  
 neighbour  
 (for so shuld  
 it be confou-  
 ded wyth  
 the eight, &  
 partly with  
 the seuenth  
 commaun-  
 dement: but  
 of coueting  
 or wishing  
 rightfully  
 to haue, for  
 & bettering  
 of our e-  
 state, some-  
 what that  
 as yet ap-  
 perteineth  
 to our nei-  
 bour.



## *The tenth*

treasure in the sea or lande : or any suche like.) In time of prosperitie, or when thinges fall out as we would haue them, to be so puffed vp with inordinate ioy, that first, we eyther cleane forget ; or make little accompt of that whiche hereafter is to come, the very substance of our hope. Then comming downe to oure earthly Paradise, eyther wholly set our hartes on it: or by meanes therof become very wantons (forgetting our selues in manye pointes of our duties) : or laye so faste hold of it, that we declare our selues thereby, that we should be very lothe to parte with it agayne, whensoever it shoulde please God to take it away.

It requireth, first the contrarie Braunche : then also the Roote, and whatsoeuer other Braunches come out of the same. The Braunche is, in all our secreete and inmost thoughts, to leaue vnto all men, whatsoeuer presently is theirs, to them and theirs for euer. The Roote is a sound and an hartie lyking of whatsoeuer estate it pleaseth God at any time to caste vpon vs : not so much as once in hart wishing to haue it bettered any one iote.

**Et**

Of the other Branches that come out of the same, there are likewise two sortes. In time of aduersitie, or when the Crosse is layde vpon vs, or when things fall out otherwise then we would haue wished, to be of so quiet, so patient, & settled mindes, that we first caste vp our eyes vnto the blessed estate, that is prepared for those that suffer for righteousness sake heere; and euer keepe a fast holde thereof. then comming downe to our burden here, that we quietly beare it, so long as it pleaseth god it shal be our portion: hartely thanke him for it also, as well as for better: rather choose to beare it, then to be without it (so long as so it pleaseth God) though otherwise it were left to our own choyce. In time of prosperitie, or when we are in suche a case as dothe very well please vs, to be of that stay and moderation therewithall, that first we accompt it nothing, in comparison of that other that is layde vp for vs agaynst the worlde to come: and that euer we endeouour our selues to looke through it, vnto the other, that it take not from vs the sight thereof. Then as touching the thing it selfe, that we  
neither



## *The tenth*

neither take occasion thereby to flippe aside from our moderation, to some poynt of vanitic: noꝛ in hart cleaue so fast therunto, but that we can be content to parte with it agayne with right good will, if it please God to take it from vs.

Could this Commaundement be well kept of vs, neither shoulde we so muche streine our cōmon societie: neither should we thinke it so harde and so painefull a matter, to indure the way of Gods Commaundementes.

### *The Conclusion of the whole: of th'ende and vse of this Lawe.*

By all these considered together it may sufficiently appcare, that seeing thys moste holy Lawe requireth so absolute perfection (an other manner of thinge then mortall men are able to come vnto any thing neere, synce that they fell) and hath a moste fearefull curse, oꝛ sentence of eternall damnation to those that shall bꝛeake any iote thereof (excepting none others, but those that seeke the accomplishe

## Commaundement.

complishment thereof on their behalfe in Iesus Christe) therefore is this Lawe geuen, to those that are Ignoraunte of their abilitie, or estate, to teache them that this way, that is, by the righteousness of workes, there is no saluation to be had, for that they are not able to performe the same. so to diue them all to the other, to seeke their iustification by Fayth: that is, by the death and merites of Iesus Christ. To those that do come vnto Christ, to giue them to vnderstande, from how great impossibilitie he hath deliuered them, who hath performed the same to their vse: how fully he hath answered the iustice of God, in that he hath wrought for vs so perfect righteousness; and so consequently howe substancially he hath wrought our saluation: and what is the way, or what are the workes, wherein we shoulde walke and bestowe our labour; and that, not vnprofitably, although we be not able to walke in suche sorte as it requireth. To those that will not so take holde of Christ, but that they will needes be saued, eyther in the whole, or in some parte, by their owne halfe-faced workes, or by some other



## *The tenth*

other waye besides, or els not at all, to teach them, that as for their best endeuour (when they haue done but what they can, and not all, or euery iote) neither it, nor any other helpe will be able to serue their purpose in this matter: but that eyther they must doo all, and euery iote, even the bittermoste farthing that is due by these Commaundementes, or els be damned without redemption. For that it hath not pleased God (as also it coulde not stande with his Justice) to saue by their best endeuour, or any way els: but by taking holde of, or putting their trust, onely, and soundly in Iesus Christe. That so they may knowe, that because they doo not utterly renounce their owne works, and whatsoeuer els; nor can abide to be saued, onely by their fayth in Christ: therfore doo they worthely perishe.

*F. I N I S.*

*Dent. 4. 4. 5-9.*

Beholde, I haue taught you ordinances and lawes, such as the Lord my god commanded me, that ye should do so in the lande vvhither ye goe to possesse it. Kepe them therfore, and do them. For that is your wisdome and vnderstanding in the sight of other nations: that they maye heare all these ordinances, and say; Surely, it is a wise and vnderstanding people: it is a great nation. For vvhhat other natiō is so great, that haue their gods come so nigh vnto them, as the Lord our God is nigh vnto vs in all things, as oft as vve call vnto him? Yea and what nation is so great, that hath ordinances and lawes so righteous, as all this lawe vvhiche I set before you this day? Take hede to thee selfe therefore, and keepe thy soule diligently, that thou forget not the things that thine eyes haue seene, and that they depart not out of thine heart all the dayes of thy life: but teache them thy sonnes, and thy sonnes sonnes.